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SOME

REFLECTIONS

UPON THE

PREROGATIVES

POWER and PROTECTION

OF

St. JOSEPH.

Spouſe of the Bleſſed, and ever Immaculate Virgin MARY *Mother of God.*

With ſeveral DEVOTIONS to the ſaid moſt glorious *Patriarch.*

He who is the Keeper of his Lord ſhall be glorified, Proverb. 27. 18.

Printed in the Year MDCCX.

Thomas Farm: Anglo. Sanct

BIBLIOTECA
MUSEO NAVAL

THE PREFACE.

WHEN I came to a full Reſolution of throwing in my inconſiderable *Mite*, towards carrying on the bleſſed Deſign of St. *Teresa*, and other eminent Servants of God, *To perſwade all the World, to be devoted to St.* Joſeph; (a) I had then no other Intention, than to epitomiſe R. F. *Barry*'s *Remarks on the Life* of our *Patriarch*. All the Copies of the

(a) *S. Teref. in vita* c. 6.

ſecond Engliſh Edition, from the French Original, were bought up, ſo great is the Devotion to the exalted *Keeper of his Lord*, and *God*. Altho' ſome had remain'd unſold, the Letter was ſo troubleſomly little, that many found Inconvenience by peruſing the Book.

Conſidering attentively the mention'd Treatiſe, I was of Opinion that ſeveral Paſſages might be omitted, and others added, in Honour of the Saint. Such as compare the two Pieces, will take Notice that I have not confin'd my ſelf to his Matter, much leſs to his Method. Nothing is paſſed over, which I concluded material to my Deſign. I have not only abbreviated *ſeveral* Accounts of miraculous

Aſſiſtance

Aſſiſtance, but likewiſe have brought into leſs Compaſs, the Prayers in Honour of St. *Joſeph*'s Seven Dolours and Seven Joys. Yet have enlarg'd the Meditations in Order to practical Vertues. Altho' the Subject is copious, I would not encreaſe the Number of Conſiderations deſign'd for the Octave of the glorious Saint.

Erudite *Plutarch*, writing the Life of *Theſeus*, ſeems in Concern that he's ignorant of many remarkable Atchievments of that Athenian *Hero:* I have greater Reaſon to lament, that little is known of our *Hebrew Prince.* F. *Barrie*'s Book was publiſh'd ſeventy Years ago, and If I miſtake not, 'twas penn'd ſomething in haſt, for he took not

time to inform himſelf of the Miracles in *Italy*, *Portugal*, *Spain*, and other Parts of the World, where the Devotion is entertain'd with as great Alacrity and Fervour as in *France*. The moſt of his Collections are from *Lyons*, and he gleans ſomething in other few Places. Perchance he fix'd a time for finiſhing his Work, to comply with a Vow at the ceaſing of the Peſtilence at *Lyons*. What has paſs'd before the writing of his Book, or ſince the laſt 70 Years, I am not in Circumſtances to acquaint the pious Reader. This I know, that in the laſt Century moſt Chriſtians Addreſs St. *Joſeph*; Princes that they may govern as they ought to do, and *preſerve their* Subjects in due

Obe

Obedience; Prieſts, to beg reverence and Devotion when they hold in their Hands the *Son* of *God*; thoſe in Matrymony, that to the Glory of God, they may diſcharge their Duties in their Families; Virgins, that St. *Joſeph* will protect their pure Integrity; Tradeſmen, that their toiling Life thro' Chriſt's Merits, and their own Co-operation, may deſerve to enjoy the eternal Viſion of him who was in *Labours from his Youth.* (a) In a Word, all make Intereſt with him, for a holy Life and happy Death, he having expir'd in the divine Arms of *Jeſus*, the Mother of God kneeling cloſe by his Bedſide. For this Reaſon he is

(a) *Pſalm.* 87. 16.

a ſpecial Patron of the numerous Congregation *de Bona Morte*, of which the *Aſſociates* experience preſent Comfort, with a clear Proſpect of future Happineſs.

My chief Deſign in publiſhing the following Sheets, was that all Tongues ſhould praiſe St. *Joſeph*, all Hearts ſhould love him; but a ſecondary Inducement was to inſtruct ſome of the Vulgar, who look upon St. *Joſeph* as a common and abject Artificer, and that after a caſual Way, he became Spouſe to the bleſſed Virgin. 'Tis out of Diſpute, that he exercis'd the humble Calling of a Carpenter, but the firſt Chapter will create Ideas of his Excellency, and ſet the Judgment right. There are not wanting in many Places a more dangerous

gerous Sort of ignorant Men, whom the Prince of the Apoſtles directs us to Silence. (*a*) They pretend to Sallies of Wit, and upon all Occaſions covet the Title of Literature, altho' they are only Smatterers of a few indigeſted Fragments. With theſe nothing is ſo ſacred, that is not expos'd to Cenſure, ſometimes to Contempt. The heathen Orator *Tully* was reproach'd for Defect of Conſideration, he being ſo great an Admirer of his own Thoughts, *That he would rather loſe his Friend than loſe his Jeſt*, but theſe *Baptiz'd*, profane *Drolls* hazard the Diſpleaſure of Almighty God rather than forbear a ſilly Conceit, which may raiſe

(*a*) 1 *Pet.* 2. 15.

Smiles amongſt their irreligious Crew, as has been obſerv'd by ſome Reflections on the Devotion to St. *Joſeph*. This Unchriſtian Liberty proceeds moſtly from keeping Company with ſuch Authors as recommend deadly Poyſon, under the gilded Pill of Wit and Eloquence.

The Church of Chriſt took great Care in all Ages to prevent the Reading of pernicious Books. *Conſtantine* the Great, *Valentinian*, *Marcian* and *Juſtinian* (a) enacted Penal Laws to terrify and puniſh bold Offenders, commanding ſuch dangerous Works to be brought in, and

(a) *Sozom.* lib. 1. c, 20. & l. 2. c. 31. *Conc. Calced.* Act. 1. & *in fine Conc.* cap. *Imperetor Euſeb. lib. 3. c. 61. 62. In vita Conſtantini.*

and to be burnt. Let it not be objected that no Inconvenience follows running over ſuch Books, as are diverting, and improve Language, altho' dropt from a profane Pen; the *Primitive Chriſtians* ſolve the frivolous Difficulty, who thought it their indiſpenſable Duty to heap up the Books even of Curioſity, (*a*) and publickly to burn them. This was by Order of *Apoſtolical* Zeal, but in our corrupt Age, ſome Men are of ſo lax Morals, as to make uſe of Books in the very Face of the Altar, that have been branded and prohibited under ſevere Penalties by the greateſt Authority upon Earth.

(*a*) *Act.* 19. 19.

The PREFACE.

A corrupt and condemn'd Author leads inſenſibly his admiring Reader into Sentiments ſuitable to Heterodox Principles. He begins to applaud the polite Stile, the moving Expreſſions, and edifying Periods. He perceives no harm at all, but reaps much Fruit by ſerious Attention to the ſpiritual *Reflections*. Why ſhould this Holy Man (ſays he) be unjuſtly ſilenc'd? doubtleſs 'tis done by Malice or Miſinformation; ſo the Infection ſpreads it ſelf like a *Cancer*. Obedience to the *ſupreme Paſtor* is undervalued, he flatters himſelf with ill-grounded Security, and is out of Humour, and diſpleas'd with thoſe who attempt the Cure, that is, who endeavour to *undeceive* him.

Were

The PREFACE.

Were it not to exceed the intended Brevity of a Preface, I would enlarge upon the many Advantages which pious Souls experience by converſing with Spiritual Authors. Theſe inſtruct the erring Underſtanding to unlearn falſe worldly Maxims, and perſwade the Will to walk with obedient Alacrity after *Chriſt*, in the narrow, but ſecure and only way to Salvation. The laſt finiſhing Stroke to St. *Auguſtin*'s lingering Converſion, was, *Take up, and read*, (*a*) and the firſt Corner Stone in the Foundation of the *Society of Jeſus*, was placed as the Holy Church declares, (*b*) by a *caſual reading of pious*

(*a*) *Lib. 8. Confeſ.* (*b*) In Lect. 1. 2di Nocturni.

pious Books. If *Cleombratus* by giving Attention to *Plato*'s *Phædon*, of the Soul's Immortality, haſtned willingly, but ſinfully, to a voluntary Death, (*a*) and *Seneca* is of Opinion, that altho' the ſharp ſtillet gave *Cato* the *Poſſe* to die, 'twas *Plato*'s *Phædon* aſſiſted him with a willing Mind; what may not be expected by Servants of *God*, who hear as it were the *Almighty* ſpeaking to them in ſpiritual Treaties? When they have before them the Lives of *Saints*, and obſerve the Path which led to the triumphal Arch, the Gate of eternal Glory: Eſpecially the Chriſtian

(*a*) *S. Auguſtin.* Lib. 1. Civit. ex 1. Tuſc. *Ciceronis.*

ſtian Reader, begging at the ſame time, that his underſtanding may be ſo enlightned, as to ſingle out ſomething for imitation, and his will ſo inflam'd, as to put reading into Practiſe.

If any profane *Sceptick* offers to Criticiſe, upon the extolling of St. *Joſeph*'s Prerogatives, let ſuch an one know, that this is a dutiful Compliance with the *Omnipotent*'s Command, promulged by Royal *David* in his laſt Pſalm, *Praiſe the Lord in his Saints*, (*a*) the *Grecian* Doctor St. *Gregory Nazianzen*, told his numerous Auditory, That *praiſing St. Athenaſius, he praiſed God* (*b*) *from whom all vertue flows to his Servants.* I owe much to the Memory

(*a*) *Pſalm.* 150. ℣. 1. (*b*) Orat. 21.

mory of great St. *Joſeph*, there-fore, I not only devote my ſelf and dedicate to him, the follow-ing poor Labours of mine, but likewiſe declare, that by extol-ling his Dignity and Glory, I magnify the goodneſs of the moſt ſacred *Trinity*, that raiſed him to ſo high a Station, as to be *Keeper of his God*, and chaſt *Spouſe* to the Mother of his *Redeemer*, and as ſuch an one, he *is to be glorified* upon Earth, as he is moſt *Glorious* in Heaven.

Before I proceed to my *Reflections*, 'tis not foreign from the ſubject, (ſome will conclude it neceſſary) to obviate a ſeeming Objection which may occur, concerning St. *Joſeph*'s Paternity over *Jeſus*, and his Hereditary *Right* to the Throne of *David*.

The

The pious Reader is to take ſpecial Notice, that I find in accurate Authors, and learn'd Divines, the ſubſtance of what I deliver in the firſt Chapter. Not to be tedious, in a prolix recital of what is probably known already to Men of reading, I produce only the Opinion of one of the moſt celebrated, and applauded Commentators of Holy Scripture, who's very Name brings with it Authority, and whoſe Works were rigorouſly revis'd at *Rome*, *Anno* 1636, and approv'd by the *Maſter of the ſacred Palace*, a learn'd Divine of the Holy Order of St. *Dominick*. My admir'd Author is *Cornelius Cornelii a Lapide*, who was well vers'd (as the deputed *Reviſor* by the Maſter of the ſacred Palace

lace obſerves) both *in Eccleſiaſtical and ſecular Hiſtory*, and *in writers of all kinds*. The *Cenſor* likewiſe for the Impreſſion of his Commentaries upon the four Evangeliſts, *Gaſpar Eſtrix*, a Licentiate of *Theology*, was not content with the firſt peruſal, but whether for his own Satisfaction or Security, gave them a ſecond reading, (*Legi*, ſays he, *& Relegi*) and concluded, that 'twas advantageous to the publick, his elaborate Works ſhould ſee Light. *Cornelius* makes a long Diſcourſe, and proves Solidily, what I aſſert in the firſt Chapter. I only give a few Clauſes, to prevent ſtopping and ſtudying when 'tis read, that *Joſeph*, was *Jeſus*'s Father, and had Hereditary Right to *David*'s Scep-

ter

ter. Take a *Lapide*'s own words upon the firſt Chapter of St. *Matthew*, verſe 16. page 47.

Joſeph was the right and Legitimate Father of Chriſt (*verus & Legitimus* as will be explicated by me afterwards) *and Chriſt became Heir to the* Scepter *and Throne of David, by Joſeph*——*not only by Gods promiſe, or donation, but by hereditary right of* Succeſſion, *the ſcepter of Juda devolv'd to Jeſus Chriſt by Joſeph's Title*——*As Joſeph had a Paternal right over Chriſt*, viz. *all authority Parents have over their* Sons, *ſo likewiſe Chriſt had a filial right in reſpect to Joſeph*, viz. *all the Claims* Sons *can pretend to, from their* Parents, *and accordingly Right to the Kingdom of the Jews, after the Death of Joſeph.*——*By conſequence the*

Father

Father, and *Grand-fathers of Joſeph, were firſt born, or eldeſt Sons, that the right to the Kingdom might be devolv'd to them*, &c. So *Franciſcus Lucas*, and *others, who have profoundly examin'd theſe matters.* The ſaid *Cornelius*, upon the above cited verſe, Admires with modeſty at ſuch, who opine otherwiſe, in theſe words; *Wherefore ſome Divines, undeſervedly reject this Opinion, of Chriſt's Hereditary Right, to the Kingdom of Judea*, &c.

'Twas needleſs to ſay thus much to the learn'd, and 'tis ſcarce enough for thoſe, who are Strangers to Authors diſcuſſing this Subject. I do not atteſt his Hereditary Right to the Crown as an uncontrolable Truth, but *I joyn Iſſue* with ſuch as aſſert

it

it, and likewiſe with Eminent Servants of God, who addreſs St. *Joſeph* as the greateſt *Saint* in Heaven, next to the *Immaculate Mother of God.*

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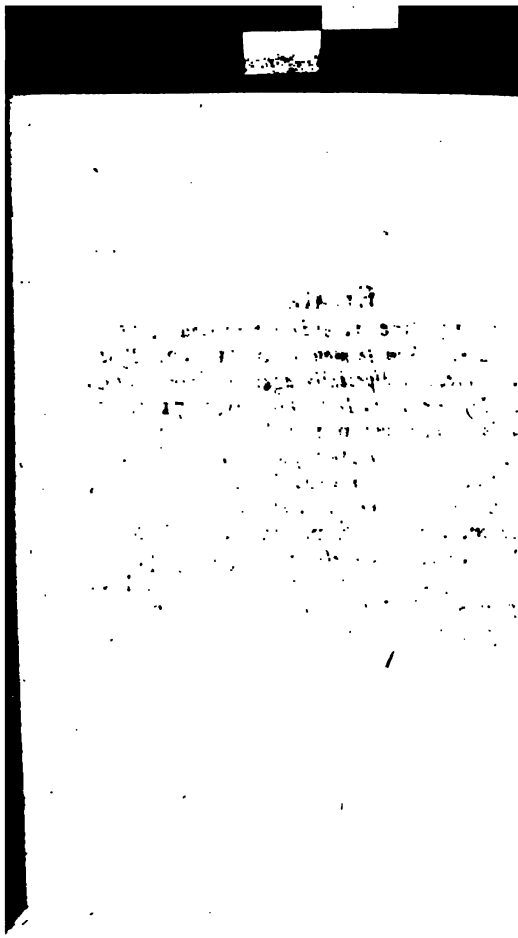
PAge 23. line 1. *ordering to ordering him to mount*, p. 41 *ially thoſe*, r. *eſpecially againſt* l. 20. *Inſtaneous*, r. *Inſtantaneous*, *becoming*, r. *become*, p. 133. l. 3. l p. 141. l. 15. *after Amen*, add *Ou Hail Mary*, &c. p. 144. l. 12. p. 149. l. 5. *looking*, r. *looking notice on*, r. *notice of*, p. 176. l. *Title*, p. 192. *haurineſs*, r. *haugh* l. 11. *conplate*, r. *contemplate*, *the preſence of God*, r. *in the preſe* l. 35. *protrate*, r. *proſtrate*.



THE PREROGATIVES, POWER and PROTECTION OF *JOSEPH.*

CHAP. I.

the Dignity and Glory of St. Joſeph.

NEVER did any *Perſon*, of what Rank ſoever, claim with greater Juſtice, the ſublime Encomium, *Her husband is Noble*, (a) than the Virgin

(a) *Proverb.* 31. 23.

gin Spouſe of *Mary*. He was moſt noble by his Birth, noble for his Merits, noble in his Station. The miſcall'd *Grandees* of the World, too frequently raiſe themſelves by Rapin, and Blood, on the Ruins of oppreſs'd Innocency; they aggrandize themſelves, ſtanding above the Vulgar, upon a high Pedeſtal of Riches and Titles, which to the moral Philoſopher, (*a*) appear'd no greater a Wonder, than to admire a *Pygmy*, upon a Mountain; bring him down and the Dwarf is matter of Mirth: In like Manner, deveſt thoſe, who are ador'd, of what ſo highly recommends them, and they may be in the lamentable Circumſtances of trampled on *Sejanus*, or ſtarv'd *Beliſarius*. The mighty Conqueror of *Aſia*, *Alexander* ſtiled the *Great*, made a Blaze, *the Earth was ſilent in his Sight*, (*b*) puſhing on his Conqueſts to

the

(*a*) *Senec. Epiſ.* 41. (*b*) 2 *Macchab.* 1. 3.

the Extremity of the Earth, and ſlaying *Kings* and *Princes*, he vaniſh'd upon the ſuddain, little remaining of his Memory, except the invading others Dominions, and generous Anſwers, kind Hiſtorians allow him, in Entertaining Friends, or Enemies.

There is a nobler ſort of *Grandeur* viz. *Vertue*, which *raiſes a Man above the Level of others, and places Mortals above the Stars*; (a) this looks on Earth with Diſdain, and aſpires to be called *Great in the Kingdom of Heaven.* (b) S. *Joſeph* was favour'd with all Requiſits, to render him thus truly *Great*: By Birth he was a Prince, lineally deſcending from the renown'd Kings of the written Law, he had in his Veins the pureſt Blood of ancient *Patriarchs*, and *Prophets*. The *Evangeliſt* brings down his Pedigree from great *Abraham*, and the

(a) *Senic. Epiſt.* 88. (b) S. Matth. 5. 19.

Angel ſalutes him with the Royal Title, *Son of David.*(*a*) Not to dwell upon this unparallel'd Extraction, he had the ſame *Progenitors* as the *Son of God* made Man, and the ſeveral Promiſes of God to the Houſe of *David* (*b*) of the expected *Meſſias* to be born of his Race, and to be called *King of the Jews* (as he was ſtil'd in the Grot of *Bethlehem*) (*c*) devolv'd to our *Redeemer* from S. *Joſeph.*

'Twould be a reviving the blaſphemous Hereſy of ſtigmatiz'd *Cerinthus*, to aſſert, that *Jeſus* was *by Nature* the real Son of *Joſeph*, yet he muſt be look'd on as his *Legitimate Parent*, and entitled in all things to the right of *Paternity*, except that of *Generation* (*d*) which according to *Rupertus Abbas* (*e*) the eternal

(*a*) S. *Mat.* 1. 20. (*b*) 2 *Reg.* 7. 3 *Reg.* 9. *Pſalm.* 88 & 131. (*c*) S. *Mat.* 2. 2. (*d*) *Damaſcen. Orat. de Nativ. B. V.* (e) Rupert. in 1 *Math.*

ernal *Father* ſupply'd, by *infuſing ito the Husband of* Mary, *a Paternal ove for her Son Jeſus.* (a) A Child awfully conceived in Matrimony, ay ſtrictly call the Husband, *Father*, hich Title the *H. Ghoſt* honours . *Joſeph* with, by the Mouth of the nmaculate *Virgin*, in her Bleſſed on's Preſence; *Your Father and I have ought you ſorrowing.* (b) Children re-uted by common Fame, to belong o ſuch a Parent, or thoſe who are dopted, have right to inherit Ti-les, and Patrimonies, much more eſus who was born of *Mary*, *Joſeph's* Wife; For according to the approv'd axiom of the Law, *whatever grows n, or is built upon anothers Soil, belongs o the Owner thereof* (c) Nor doth it nvalidate what is here offer'd, that eſus was the ſupernatural Fruit of irginity, for as Corn growing mi-

(a) *Rupert. in* 1 Matth. (b) S. Luke 2. 48. (c) *Inſtit. de Rer. Diviſ.*

Errata.

PAge 23. line 1. *ordering to mount*, read *ordering him to mount*, p. 41. l. 2. *Eſpecially thoſe*, r. *eſpecially againſt thoſe*, p. 60. l. 20. *Inſtaneous*, r. *Inſtantaneous*, p. 71. l. ult. *becoming*, r. *become*, p. 133. l. 3. *Bade*, r. *Babe*, p. 141. l. 15. *after Amen*, add *Our Father*, &c. *Hail Mary*, &c. p. 144. l. 12. *ſays*, r. *ſay*, p. 149. l. 5. *looking*, r. *looking for*, p. 156. *notice on*, r. *notice of*, p. 176. l. 14. *Title*, r. *Tittle*, p. 192. *hautineſs*, r. *haughtineſs*, p. 206. l. 11. *complate*, r. *contemplate*, p. 210. l. 5. *the preſence of God*, r. *in the preſence*, p. 225. l. 35. *provate*, r. *proſtrate*.

receives a Prophet, in the Name of a Prophet, ſhall have the Reward of a Prophet (*a*) He who with Toil and Sweat, entertained *God made Man*, ſhall not he have a Reward proportionable to the Greatneſs of his Gueſt? his daily Actions in ſerving *Chriſt*, related to the Order of *Hypoſtatical* Union, and therefore were more divine. (*b*) Can any thing be more aſtoniſhing, and at the ſame time more delightful, than a Reflection, How *Joſeph* walked with *Jeſus* in one Hand, and *Mary* in the other, both being committed by Heaven to his Care and Conduct.

The

(*a*) *Mat.* 10. 41. (*b*) *A Lapide in* 1 *Matth.*

Quædam miniſteria præciſe pertinent ad ordinem gratiæ gratum facientis, & in hoc, ſupremum faſtigium tenent Apoſtoli, &c. *alia vero ſunt miniſteria, quæ attingunt ordinem unionis Hypoſtaticæ, qui ex ſuo genere perfectior eſt, ut patet de maternitate Dei in B. Virgine, & in hoc ordine eſt miniſterium S.* Joſephi. *Suarez* 3 *Quæſt. Par.* 29. *Diſput. Sect.* 1. 8

THE PREROGATIVES Power and Protection OF S. JOSEPH

CHAP. I.

Of the Dignity and Glory of St. Joseph.

NEVER did any *Perſon*, what Rank ſoever, clai with greater Juſtice, t ſublime Encomium, *H Husband is Noble*, (*a*) than the Vi

(*a*) *Proverb.* 31. 23.

ro. S. Joſeph's *Dignity and Glory*

ſuerit, deſerv'd to have that dutiful Performance, tranſmitted to Poſterity by *imperial Annals*, (*a*) to be cloathed with *Royal Robes*, and a *Princely Diadem ſet on his Head*, the *firſt Prince* of the Court to lead his Horſe, through the large Streets of populous *Suſan*, and to proclaim; *This the Man is to be honour'd*, (*b*) *whom the King is pleas'd to honour*, what Preferment, what Marks of Eſteem and Glory, is due to our great *Patriarch* the Guardian and Governour of the King of Kings, *Jeſus Chriſt*? Who ſupported him in his *Minority*, and with many a fatiguing Day's Work, took Pains, that the *Son of God* ſhould not be neceſſitated to paſs from Door to Door begging Subſiſtance Bread. All the noble Preſidents, of grateful Returns to Favours, recorded by *Plutarch*, *Titus Livius*, *Val. Maximus*, and other Au-

thors

(*a*) *Eſter* 2. 21. (*b*) *Ibid.* c. 6. v. 8, 9.

thors, whether ſacred or prophane, are inſignificant and uſeleſs, to expreſs *Jeſus*'s Love to *Joſeph!* Hear our bleſſed *Redeemer's* own Words in a Revelation approv'd by the *Eaſtern Church*, and recited by *Iſidorus* out of grave Authors; *I convers'd* (ſaid Chriſt) *with* Joſeph, *as if I had been his Son, he commanded me and I obey'd him, I lov'd him as my Father, and even as the very Apple of my Eye.* So he was honoured, whom the great God of *Aſſuerus* was pleas'd to honour, the Omnipotent *Creator obeying* the *Voice of Man.* (a)

The Apoſtles took it as a ſpecial Favour, to be permitted to eat at the ſame Table with their *Meſſias* and *Maſter*, and certainly it was ſo: The Penitent *Magdalen* diſſolv'd into Tears of Love, at the kiſſing his ſacred Feet, her Soul overflowing with Heavenly Delights; *S. John*

(a) *Joſ.* 10. 14.

Evangeliſt leaning on his divin Breaſt ſeem'd to have a Foretaſt o the Sweets of *Paradiſe*, and yet wha is all this, compared to the Favour and Privileges S. *Joſeph* enjoy'd, no for a ſhort time, but converſing fa miliarly with him, for the long Spac of near thirty Years? The littl *Jeſus* in his Infancy lean'd daily o his Father's Breaſt, and whilſt th *Patriarch* humbly careſs'd him, 'tis n vain imagination to repreſent t ourſelves the divine Babe ſtretchin forth his ſacred Arms, caſting them about his Neck, and ſaluting him Oh! the unſpeakable Joy, which ther repleniſhed the Heart of this bleſ ſed Saint! eſpecially at ſuch time as deputed Choirs of Angels ſang in the little Houſe of *Nazareth* th Glory of their great *God*, there pre ſent in St. *Joſeph*'s Arms. This hap pen'd frequently as the bleſſed Vir gin reveal'd to St. *Brigit* in the fol lowing Words: St. Joſeph often be-

hel

held an admirable Glory, in the Midſt of which my Son appear'd in great Splendor, and at the ſame time Heavenly Muſick delighted our Hearts, the Angels declaring and ſinging the Glory of my Son. (*a*) S. *Joſeph* kiſſing a thouſand times, the ſacred Feet of his *Saviour*, ſeem'd continually on Mount *Thabor*, and had greateſt Reaſon to congratulate with himſelf, and ſay to *Jeſus*, *Lord, 'tis good for us to be here.* (*b*) The hidden Life of *Jeſus* of *Nazareth*, is a Subject, not for Diſcourſe but Contemplation.

The merciful Decree having paſs'd to Redeem prevaricating Mankind, the *Son* of *God* ſingled out the ever immaculate Virgin *Mary* to be his Mother, whom the eternal Father adopted as his Daughter: A *Conſort* was to be found, a *Helper like to her ſelf*, (*a*) and for many important Reaſons,

(*a*) S. *Birg.* lib. 6 *Rev.* c. 58. (*b*) S. *Mat.* 17. 4. (*c*) *Gen.* 2. 18.

ons. That ſhe might not be ſton'
o Death for an Adultereſs, that h
edigree might be derived by h
Husband's, that ſhe might have
upport and Comforter, S. *Ignati*
M. adds a fourth, (*a*) That the m
aculous conception of Chriſt *mig*
e conceal'd from the Devil. But beir
hat Man is Head of the Woman,
Chriſt is Head of the Church——— *a*
s the Church is ſubject to Chriſt, ſo al
Women in all things to their Husban
(*b*) Who was ſo qualified as to cor
mand *Her* whom the higheſt *Ser*
phim would take it as an Honour
obey? She to receive ſubmiſſively
Husband's Orders, and to move ir
mediately at his firſt Beck? He
and admire! The moſt *bleſſed Trini*
out of the numerous Tribe of *Jua*
made choice of the Heir to t
Crov

(*a*) *Apud S. Hieron. in* 1 Matth. (*b*) *Ad*
Eſ. 5. 23, 24.

Crown *(a)* and Scepter of *David*, not poſſibly becauſe he was ſo, but or that he was juſt, *(b)* which Word s comprehenſive, and includes, *a perfect poſſeſſion of all Vertues*, *(c)* If Men f the World could have appointed heir Parents, they would have had hem ſo poliſh'd in every reſpect, hat the moſt inventive Thought, ould not deſcribe Perſons of greater Perfection, both as to Mind and ody; the Power of *God* could make he *Spouſe* of *Mary* preferable in Vertues, to all other Men, and to ſurniſe his Goodneſs has not favour'd im, is to rank divine Affection beeath our own.

We cannot be too tender and autious in the leaſt ſeeming Comariſon, relating to the *B. Virgin* vith St. *Joſeph.* She is like the radiint Sun; in her Preſence Stars of the

[a] *Rupertus Corn.* & *Lapide* in 1. Matth. [b] *Matth.* 1. 19. [c] S. *Hieron.* in 1 Matth.

the firſt Magnitude diſappear. ſ
alone, gave a Body to redeem
World, for *the Fleſh of Chriſt*, *is*
Fleſh of Mary, [*a*] The Omnipote
of God *cannot create a greater A*
ther. [*b*] She had a clear Knowlec
of her eminent Dignity; that
was not only ſovereign Queen
all Saints and Angels, but the t
and real Mother of God, and
this Reſpect St. *Joſeph* was much l
inferior, yet the Love and Reſp
ſhe had for her dear *Spouſe*, cau
her to ſet aſide her Prerogatives, a
as one under Obedience, to ren
him all Manner of Service and E
nour imaginable. *Jeſus* was her G
and ſhe called *Joſeph* her *Lord*, [
ſpeaking to him and of him w
profound Reſpect and Eſteem, a
he had been more deſerving th

h

[*a*] *S. Auguſtin. Serm. de Aſſump.* [*b*]
Mar. To. 2. in Grec. B. M. S. [*c*] Bridg. 7.
Ca.

herſelf. Never was any Virgin Lady ſo faithfully loving, ſo chaſtly behav'd, ſo religiouſly engaging in Converſation, with her noble Spouſe. She lov'd him tenderly, as the zealous Protector of her conſecrated Virginity, as the Preſerver of her unſpotted Honour, againſt any Surmiſe or Reproach, concerning her virginal Child-Birth: She reſpected him as Head and Husband, as one of the greateſt Merit of all Mankind, next to her Son *Jeſus*; therefore ſhe chearfully condeſcended to the meaneſt Services, whereby ſhe could expreſs her humble Duty. O Prerogative not to be ſufficiently ſet forth by an Angel! If the aſtoniſh'd St. *Elizabeth* was fix'd in Admiration, and with a loud Voice, cry'd out, *whence is this to me, that the Mother of my Lord ſhould come to me* [a] How ought we to extol his Dignity, whom

[a] *S. Luk.* 1. 43.

whom the ſame Mother of *God* ſerv'd and obey'd long thirty Years. The Devout *Clients* may take full Notice, how in honouring S. *Joſeph* they join with the ever bleſſed *Virgin* in her former frequent Perfor mances.

We are not to diſcourſe of S. *Joſeph* in the ſame Dialect, as when we mention other *Saints*. 'Tis true, eternal Verity has declared, that *amongſt the born of Women, none has riſen greater than* John *the* Baptiſt, [*a*] which at firſt ſight, ſeems to poſtpone the bleſſed Virgin; S. *Luke* explicates the foregoing Words *there has not aroſe a greater Prophet*.[*b*] Hence St. *Ambroſe* and St. *Hilarius* obſerve, that the *Baptiſt* is not ſtil'd greateſt abſolutely but relatively to the foregoing Prophets of the Old Teſtament. He is not compared to the bleſſed *Virgin*, St. *Joſeph*, o th

[*a*] S. *Math.* 11. 11. [*b*] S. Luke 7. 28

: *Apoſtles*, who following *Chriſt*, *by* *aſon of their Apoſtolical Dignity*, *re no leſs*, *perchance*, *greater than* ohn. [*a*] Be how it will, in Reſpect f the firſt *Evangelical* Promulgers of *hriſtianity*, that *Prudent and faithful Servant whom our Lord conſtituted over his Family to provide Food in due time*, [*b*] in all Equity ſeems excepted from the general Rule. Let it be ſpoken with all imaginable Deference to St. *John*, the zealous Prieſt, undaunted *Prophet*, and glorious *Martyr*, that there appears a vaſt Diſtance betwixt a *Parent* and *Precurſor*. The bleſſed Virgin *Mary*, as *Mother of God has a certain infinite Dignity*; [*c*] next to her, the greateſt Degree of Honour ſeems S. *Joſeph*'s Right, by *how much he was rais'd to higher Dignity* [[*d*] above others. What St. *Matthew* ſets down; *Mary* of

[*a*] *Corn. a Lap. in Matth.* 11. [*b*] *S. Matt* 24. 45. [*c*] *S. Thom.* 1 p. q. 25. [*d*] S. Tho. 3

of whom Jeſus *was born*, is t templatives, a compleat Elo all her Praiſes, *S. John Damaſce* the ſame Inference as to St. for *calling him the Husb* Mary, *the Title is ineffable, nothing more glorious can be ſaid*

S. *Joſeph*'s perſonal Services made Man, and thoſe of the Virgin, are of a far higher than what was perform'd by c

He labour'd, he toil'd, t bleſſed *Redeemer* might be ſup and ſupply'd in all human ties: So that at the laſt d Day, when wicked Men *wil away with Fear*, [b] whilſt happ will be admiring the Good the immortal *Judge*, for taki tice of their ſmall Duties in ing him, in the Perſons of hi *Ones*, as not knowing well

[a] *Cen. 3. in nat. B. Mariæ.* [b] *Iſa. 26.*

nderſtand the the Superlative Fa-
our, they will enquire, Lord! When
id we ſee you, *hungry*, *naked*, or a
ſtranger [*a*] at that time our great
Patriarch, may receive publick Ho-
ours before the congregated Uni-
erſe, for whereas our merciful *Sa-
iour* will ſay to the loweſt ſaved
Souls, *come ye bleſſed of my Father*, &c.
The charming and glorious Acknow-
ledgment, may be literally apply'd
to St. *Joſeph* after this Manner, *Come
my bleſſed Father, take Poſſeſſion of a
Kingdom, prepared for you, from the
Beginning of the World, for I* (who ſit
upon this Throne) *was hungry, and
you gave me to eat, thirſty and you gave
me to drink, a Stranger and you enter-
tained me, for thirty Years in* Egypt
and Paleſtine. If St. *Martin*, then a
Catechumen, deſerv'd to ſee Chriſt,
bearing on his ſacred Shoulders part
of the Cloak, he had beſtowed upon
an

[*a*] *S. Matth.* 25. *v.* 34. 35.

an indigent Creature, [*a*] we cann
comprehend the Honours reſerv
by the great and good *God*, who wi
Sound of Trumpet may proclaim,
was naked from Head to Foot, a
Joſeph here preſent, *cloathed me*,
frequently deveſted himſelf of h
own Garments, to ſecure me fro
ſhivering, in freezing Blaſts.

The meliſluous Doctor of *Clar
vallis*, makes a ſort of Parallel, b
twixt *Joſeph* the Son of *Jacob* Gove
nour of *Egypt* [*b*] and *Joſeph* t
Governour of *Chriſt*. The ſecond h
ſtricter Right to the Encomiums
the firſt, attributed to him in ſacr
Writ. *No Man on the Earth* (ſa
Eccleſiaſticus [*c*]) *was like to hi
who was a Man born the Prince of
Brethren, the Stay of the Nation, a Pr
to his People:* The Egyptian *M
narch*, took the Ring from his ov
Finger, and gave it into *Joſep*
Han

[*a*] *In vita S. Martin.* [*b*] S. Bern
Hom. 2. in miſſus eſt. [*c*] Eccleſ. 49.

d, ordering to mount the *ſe-*
! Chariot, [*a*] commanding all *to*
the Knee before him, and a Cryer
proclaim, that he was Governour
r the whole Land of Egypt, the
ırone only diſtinguiſhing him from
araoh, who ſaid of him that he was
l of the Spirit of God. [*b*] The Ap-
lication is obvious. The Spouſe of
he bleſſed *Virgin* was a Prince, cho-
en by the *Almighty* to be the *Ruler*
and Support of the ſacred Family,
he was honoured with the moſt glo-
rious wedding Ring, as Husband to
the Mother of *Jeſus*, in all Probabi-
lity having the ſecond Seat in Hea-
ven, next to his Virgin Spouſe. He
was the *Protector* of his *Saviour*, and
by Conſequence, full of the *Spirit of*
God; for doubtleſs, the *H. Ghoſt*,
cooperating ſo immediately to the
Incarnation, deſcended upon him, as
he did upon the *Apoſtles*, ſo much as
was expedient to diſcharge his in-
cumbent

[*a*] *Gen.* 42. [*b*] *Ibid.*

cumbent Duty bleſſing him
Angelical Purity, ſingular Pru
heroick Fortitude, unlimited
ence, unſhaken Conſtancy, pr
Humility, ſeraphical Love of
and intenſe Affection for h
maculate Spouſe, as alſo ſuch
Vertues as ſeem'd due to him
was deputed not to prevent
in *Egypt*, but to preſerve the
coming down from Heaven, [a]
was to redeem Mankind, an
riſh the Faithful, in the moſt
ſed *Sacramtnt* of the Altar, re
them happy in Paradiſe by t
atifical Viſion of himſelf, and
ther two Adorable Perſons
moſt *ſacred Trinity.*

From what has been alrea
fer'd, may connaturally be in
that *'tis not temerarious nor in
ble, but rather pious and very
be of Opinion, that S.* Joſeph *ex*

[a] 1 *Joan.* 6.

ther Saints (except the bleſſed Virgin) *in Grace and Glory.* (*a*) None can diſpute Precedence of Coronation, with the *Royal* Conſort of the *Mother of God. Marcianus*, a Servant, and Subject, became Emperour upon the Marriage with *Pulcheria*, they both living Virgins; and 'twould be a Defect in Judgment as well as in Devotion, to entertain Thoughts, that others go before the *Favourite* of Heaven. The conſulting ſedate Reaſon and common Senſe, lays Demonſtration in our Way, that lower Subjects give Place to him, who was the Object of *Jeſus*'s and *Mary*'s ardent Affections: So that, the Dream of *Joſeph* in *Canaan* is verifyed alſo in our glorious *Patriarch*, *the Stars adore him*, (*b*) that is to ſay all Bleſſed Spirits reverence him, as was reveal'd to St. *Gertrude* on the Vigil

C of

(*a*) *Suarez P.3. T.2. Diſput.* 8. &c. (*b*) Gen. 37. 9.

of the *Annunciation* of the *bleſſed Vir gin*, to whom Heaven was laid oper and when the Choir ſang S. *Joſeph* Praiſes, or the *Prieſt* at the Alta nam'd him, the Saints bow'd the Heads, (*a*) ſhewing Signs of Joy, an Congratulation, for the Honours dor him upon Earth. Wherefore as th Worſhip of *Latria* is offer'd ſolely t *God*, *Hyperdulia* to the *bleſſed Virgi* the higheſt *Dulia* belongs to St. *Jo ſeph.*

Before I cloſe this Chapter, I ca not forbear remarking, how unju the common Pencils are to our *P triarch*, that (I know not on wh Account) repreſent him, both as Age and Features, not becoming t *Foſter-Father* of *Jeſus*, and Spouſe *Mary*. In all Probability the *Son God* would not provide a Husba to his beloved *Mother*, who had t leaſt Perſonal Defect; and altho' mig

(*a*) *In vita S. Gertrud.*

be forty, when the bleſſed *Vir-*
as fourteen, yet he ought not
expos'd, as leaning on a Staff,
› decrepit, as to be almoſt uſe-
hen he was vigorous and able
rk thirty Years, in ſerving the
Family at home and abroad.
ard is of Opinion, that St. *Jo-*
s to the Likeneſs of Mary, and
arned *Gerſon* adds, that *the Face*
s reſembled the Face of Joſeph,
his Progeni›r Royal *David*
ld, would be the *moſt beautiful*
ſt the Sons of Men, (*a*) conform-
o the Word of God, *a Father*
n by his Son. (*b*) *Joſeph* there-
had the agreable Features of
and *Mary*, his very Perſon
› create Reſpect, Reverence and
ion, in the three Eaſtern Prin-
vho came to adore their Re-
er, and Infant God, in obſcure
bem. He was not only Conſort,

C 2 but

Pſal. 44. 31. (*b*) Eccleſ. 11. 10.

but conſtant Companion to the *Queen of Heaven*, and ſeeing that Beauty, according to St. *Auguſtin*, is a Gift of God, rendring his Works amiable, the Omnipotent *Son* who had full Power to qualify his *Father* upon Earth, would not refuſe this additional Ornament, to his other diſtinguiſhing Perfections. The Bethulian *Judith*, was admir'd by *Holofernes*, and the whole Camp of the *Aſſyrians*, *God* himſelf giving finiſhing Strokes (*a*) to compleat the lovely Object; ſuch like Favours granted to her and others, cannot in any Equity of Conſtruction, be ſuppos'd refus'd to *Joſeph*. It may be verify'd of him, more than of Inconſtant *Iſrael*, *thou art my Servant*, *I will glory in thee*. (*b*) His Life was all of one Piece, and not parti-colour'd. What relates to Particulars, will be briefly explicated afterwards by Meditations,

(*a*) *Judith* 10. 4. (*b*) Iſaias. 49. 3.

[editations, from the Time of his yful Birth, to his moſt happy De- irture, in the divine Arms of *ſus.*

CHAP. II.

t what time the Devotion to St. Joſeph *became Univerſal.*

THE Great *Alexander*, ſtanding before the Tomb of *Achilles*, amented his own Misfortune, and nagnified the Advantage of the am'd Warriour: *Happy* Achilles ſaid he) *who had* Homer *to deſcribe is Conqueſts.*; of which notwithſtand- ng, the greateſt Part is the Product f Poetical Fancy. Let us extol he Honour of S. *Joſeph*, and ſay, *brice happy he!* who had the *Omni- tent* to be his *Panegyriſt*! We have ready heard, how the *H. Ghoſt*

has derived his Pedigree from *A*
ham; the Scriptures take Notic
him by Name, whenever Occa
preſents it ſelf; Angelical Me
gers from Heaven, are ſeveral ti
(*a*) diſpatch'd to him, and comma
ed to addreſs *Joſeph*; The *Son* of
was ſubject and obedient to him, (*b*)
had he been living when *Chriſt* h
on Mount *Calvary* for all Manki
queſtionleſs, he would have ſt
Hero-like, with his dolourous *Sp*
under the Croſs. Notwithſtand
theſe Encomiums, and what may
deduced from 'em, the bright
ſtre of St. *Joſeph*'s Glory did
dart its Beams from the Clouds,
many Ages after his Departure.'
true St. *Chryſoſtom*, St. *Gregory*
zianzen, St. *Peter Cryſologus*, with
ther ancient Writers, here and th
deliver'd in ſhort Sentences, t

Se

(*a*) *S. Math.* 1 20. *S. Math.* 2. 13, 20
(*b*) *Luke* 2. 51.

nts concerning his Merits and
ory; but theſe may be term'd
her tranſient Hints, than in-
ded *Panegyricks*, for the Devo-
n met not with any extraordi-
y Encouragement, till the Reign
Pope *Gregory* XI. of that Name,
the fourteenth Century.
The firſt Place (*P. Barrie* knows
) conſecrated to his Memory, is
Chapel in the Cathedral Church
Avignon, dedicated to S. *Agricola*.
e Altar Piece repreſents the *Pa-
rch*, conducting *Jeſus* and *Mary*
o *Egypt*. Round about this Chapel
s Pope placed his Coat of Arms,
large Eſcutcheons of Stone, en-
aſing at the ſame time, the Re-
lues of the *Canons* of that Church.
chance this was a petitioning
Joſeph, to diſpoſe *Italy* for his
ception, the *Vicars* of *Chriſt* hav-
continued ſeventy Years abſent
m *Rome*. *De facto* he return'd to
Roman Chair, five Years after

his

Creation, which was *An.* 1370. So it ſeems as if St. *Joſeph* (who brought our Lord out of *Egypt*) was inſtrumental in *Gregory*'s Return, from a private City in *France* to the Capital of the World. There belongs to the abovemention'd Chapel, a Confraternity of *Batchelors*, and a Sodality of Virgins, who in the ſolemn Proceſſion on his Feſtival, carry in their Hands Poſies of Flowers, as Emblems of the fragrant Odour of his eminent Vertues. In our Age Devotion to him is Univerſal, through the habitable World: His Feaſt is of Precept, proper Hymns are appointed in the divine Office to ſing his Praiſes and Prerogatives, every one contending to be the foremoſt in his Favour.

But *Why*? (ſays the Modern Critick) *why* were the glorious Merits of St. *Joſeph* ſo long conceal'd? *Why* not generally made known to Chriſtians, before the fourteenth Century?

tury? True Believers are to tremble at *Why's* and *Wherefore's*, in divine Government, 'twas the enſnaring *Quære* of the envious and malicious *Serpent*, which was the Maſter-Spring, to ruin *Adam* and all his numerous Poſterity. *Why hath God commanded you not to eat?* (*a*) A Reaſon for the Precept. 'Tis unpardonable Preſumption to enter into the *Omnipotent's* hidden Secrets, and damnable Curioſity, to dive into his ſecret Decrees: It is ſufficient, to have Evidence, *God has commanded it*, the *Omnipotent and Omniſcient has ſo order'd it*, His *Ways are unſearchable and who has been his Counſellor?* (*b*) Infinite Wiſdom knows beſt, why Univerſal Devotion to the *Keeper of his Lord*, is of ſo freſh a Date. I offer ſomething of the like Nature by way of Retortion, which carries no leſs Difficulty in the Solution.

Moyſes

(*a*) *Gen.* 3. 1. (*b*) *Ad Roman.* 11. 33, 34.

Moyſes from the Mounts *Nebo* and *Phaſga* viewing *Paleſtine*, departed in the Land of *Moab*, the *Lord commanding him to die*, and He buried him in the Valley of *Moab*, *and no Man knows his Sepulcher unto this preſent Day.* (a) We know why he and *Aaron* were not permitted to enter the Land of Promiſe, but are abſolutely ignorant, *Why God would* bury him with private Obſequies. *Why* would not the *Creator*, *glorifying them*, *that glorify him*, (b) honour *Moyſes* (who ſpake to *him Face to Face* (c) *as a Man is accuſtom'd to ſpeake to his Friend*) as much, as an inferiour Prophet *Elizeus*? whoſe very Bones in the Sepulcher, by a caſual Touch, reviv'd a dead Body? (d) Again, the Archangel *Michael* contended with the Devil, concerning the Body of the ſaid *Moyſes*, (e) *Why* this Strife? *Where-*

(a) *Deut.* 34. 6. (b) 1 *Reg.* 2. 30. (c) *Exod.* 33. 11. (d) 4. *Reg.* 13. 21. (e) Epiſt. *Jud.* v. 9.

Wherefore, and to what End? *When* was it? What was the Subject of the hot Diſpute? The ſolid Anſwer to this and other unknown Reſolves in Divine Adminiſtration, is that of St. *Paul*, who on Earth *has been God's Counſelor*? However, prudent and pious Interpreters, with Humility and Submiſſion offer to return an Anſwer to the raſh *Why's*. The Hebrew Nation, was ſo ſtupendiouſly prone to the horrid Crime of Idolatry, that even when they were ſo terrified with divine *Majeſty* thundring on the fiery Mountain, they petition'd that *Moyſes* might *ſpeak to them not the Lord, leſt they dyed.* (*a*) Yet a few Days after, concluding *Moyſes* to be ſuffocated with the continual and thick Smoak, or to have been ſtruck dead by ſome Thunderbolt, (*b*) they proſtrated themſelves before a deformed *Idol*, owning the moulten

(*a*) *Exod.* 20. 19. (*b*) *Abulens* in Exod.

moulten Calf, to have bee
merciful Deliverer from E
Slavery. If therefore they in
ador'd, what they knew to ha
form'd out of their *Sons* and
ters Earings (*a*) and Bodkin
would they not have done,
certain Poſſeſſion of the *L*
Body? of his who had wrou
and ſo many prodigious V
(they were Eye-witneſſes of
in *Egypt* and in the Deſert,
Land and in the *Erithrean Se*
much to be feared, they wou
Deify'd the *Thaumaturgus*,
Gentility plac'd *Jupiter*, *M*
other renowned Heroes in th
ber of the fictitious Gods.
vent ſo horrid an Attempt,
knows the Sepulcher of Moy
this preſent Day.

(*a*) *Exod.* 32. 2.

his ſeems to anſwer ſufficiently
the Primitive Ages took not
Cogniſance of St. *Joſeph*'s Me-
and Glory, nor repreſented 'em
rly, to Chriſt's Faithful. Becauſe
ſes was ſo great a Man, there-
his Body was conceal'd, and be-
e St. *Joſeph* was ſo ſublime a
t, it ſeem'd expedient to the
holick Church, directed by the
y Ghoſt, not to appoint him any
lick Honours. Obſerve the Rea-
; ſcarce was Chriſtianity well
led, when the *Ebionites* attempt-
to rob our bleſſed *Redeemer* of his
inity, affirming moſt ſacrilegi-
y, that *Joſeph* was the natural
her of *Jeſus*, and by Conſequence,
y deny'd the Angelical Virgini-
of the *Mother of God*: The preach-
upat that time St. *Joſeph*'s Prero-
ives, and eminent Glory, would
e given ſeeming Encouragment,
thoſe blaſphemous *Hereticks*, and
ewiſe might have ſtirr'd up dan-

gerous Thoughts in weak Believers. For Men (as is obſerv'd) are too frequently carried on to Extreams, in honouring ſuch as they love and admire, and the enlarging on what has been ſaid already, with what Wit and Eloquence could ſet forth in his Praiſes, might have ſuggeſted forcible Doubts, that poſſibly he was the *Natural* Father of *Jeſus*, becauſe the real Husband of *Mary*; eſpecially converſing with the *Ebionites*, who were learned Men, of affected Sanctity, and agreeable Behaviour. Therefore the Catholick Church proceeded moſt prudently, chooſing the other Extream and paſſing him over in long Silence, whilſt ſhe celebrated the Memory of many, who could not pretend to ſtand in Competition. Thoſe Heterodox Opinions having been detected, deteſted and extinguiſh'd, the Danger ceaſes, and therefore univerſal Devotion to the *Foſter-Father of Jeſus* is ferverouſly entertained,

tain'd, and highly applauded, where ever the *Chriſtian* Religion is pre feſs'd.

The *Omnipotent* doth not ord any thing, but by the ſtrict Rules fit Diſpoſitions, and ſuitable Prep rations, in the exacteſt Meaſure an *Weight*, *(a)* proportioning Partic lars to time and Circumſtances, as h infinite Wiſdom ſees moſt co ducing to his greater Glory. Th ſupream *Being*, who ſo frequently i the old Teſtament calls himſel *The Lord of Hoſts*, *The God of Armie* is infinitely vigilant over his Churc *Militant* upon Earth, that the rebe lious *Gates of Hell may not prevail.* (*b* He ſends forth timely freſh Sup plies to oppoſe diabolical Adverſa ries, and notorious Spreaders of er roneous Doctrine: In the Law c Nature, the holy Patriarchs face the Enimy: in the written Law

(*a*) *Sapient.* 11. 21. (*b*) S. Mat. 16. 18.

commiſſion'd *Prophets* fought va
antly in the Front of his Forces;
ours of Grace, the Apoſtles and th
Succeſſors, lawfully ſent, force ba
the approaching Rebels. Even Ca
is taken againſt the Conſummati
of the World, *Henock* and *Elias* a
yet living as a Reſerve to head t
Elect in oppoſing monſtrous *An*
Chriſt in his violent Career; wh
ſhort Reign, will be attended w
ſo great Tyranny and Terrour, t
were it poſſible, the very Choſen wo
conform, and be led into *Errour*.

The protecting and ſweet Pro
dence of *God*, from the very Birth
Chriſtianity, according to reſpect
Neceſſity, has from time to ti
rais'd up *Religious* Orders, to c

has ſtrengthen'd his Church in the laſt corrupt Ages)as ſome are piouſly of Opinion) by the conquering Reſerve, St. *Joſeph*, eſpecially thoſe who craftily lurk within the *Pale*, and offer the rankeſt Poiſon, in the Golden Cup of reforming Morals. To learned Divines, this appears an Anſwer of no ſmall Weight *Why* the Univerſal Devotion was not entertain'd, till the Heretical Contagion, threatned a general Infection in moſt Provinces, and Kingdoms to the End the Faithful might more perceptibly and efficaciouſly experience the Power and Protection of the *Patriarch*, calling on him with greateſt Fervour (the Devotion being in its Meridian) to defend *his* pure Doctrine, whoſe *Divine Perſon* he protected upon Earth.

Other congruous Reaſons might be alledg'd, why this Devotion is of a late ſtanding, but I haſten to ſhew how advantagious it is. If

what has been already ſaid, Reader finds not compleat Sa faction, let him obediently acquie Almighty God *deſigning it after Manner*, and piouſly imagining t he checks our forward Curioſ with Words ſpoken to the Pri of the *Apoſtles*; *What I do t knoweſt not at preſent, thou ſhalt k afterwards*, when ſo divinely h py, as to Praiſe, Love, and c template, with St. *Joſeph*, the ther, the Son, and the Holy Gh for all Eternity.

CHA

CHAP. III.

f the Powerful Aſſiſtance of St. Joſeph, *to his Devout Clients.*

THE illuminated St. *Tereſa* of *Jeſus*, celebrated for frequent evelations, and Religious Obſerance, who ſucceſsfully reform'd the alc'd *Carmelites*, and erected *Monaeries* and *Convents* for both Sexes, iat ſhe might ſurmount ſuch Diffiilties, which to prudent Men apear'd inſuperable, took the gloriis St. *Joſeph* for her Lord and Adocate. She honour'd him above all :her *Saints*, ſtiling him her *Father* id *Maſter*. Under his auſpicious rotection, ſhe a poor Virgin, found-l thirty two Religious Houſes, otwithſtanding the Oppoſition of cular Princes, and ſeveral of her wn Order and Profeſſion. Take her

own Expreſſions in commending t
Saint out of the ſixth Chapter
her Life, out of Obedience pen
by her ſelf.

I have ſeen clearly, that this Fat
and Lord of mine (S. Joſeph*) h*
drawn me, as well out of this Neceſ
(being crippled with Sickneſs) *as*
of others greater, when there was Q
ſtion of Honour and Loſs of my S
and that with more Benefit and A
vantage, than even my ſelf could
how to deſire. Nay I cannot rem
ber, that hitherto I ever deſired any th
by his Means, which he hath fail'd
obtain for me, and 'tis able to am
me when I conſider the great Favo
which Almighty God hath done me
Means of this bleſſed Saint, and
Dangers both of Soul and Body, ou
which he hath deliver'd me; in ſ
ſort that as it ſeems, our Lord h
given the Grace and Power to ot
Saints, to ſuccour Men in ſome kind
their Neceſſities, but I find by g

ence, that this glorious Saint ſuc-
s in them all; and that our
vill make us underſtand, that as
ld be ſubject to Joſeph *upon*
and that by enjoying the Name
Father, and being as it were, his
r and Tutor, he might then com-
him, ſo alſo now in Heaven he
rant, whatſoever this Saint ſhould
This Truth hath been known
Experience of others, whom I
eſired to recommend themſelves
Saint, and now many are grown
devoted to him, and I my ſelf
reſh Experience of this Truth.—
ver wants a Maſter, who may
him to pray, let him take this
Saint for his Guide, and he
ver loſe his Way. Thus S. *Tereſa*
:s her Sentiments, and in ſe-
'laces of her excellent Treati-
recounts, how St. *Joſeph* mi-
ıſly aſſiſted her, not only in
g Monaſteries, but alſo in
's when travelling on ſuch Oc-

St. *Francis Sales*, that Apoſtolic *Prelate*, and deſervedly Prince *Geneva*, was a ſignal Promoter of D votion to St. *Joſeph*. Founding t holy Order of Viſitation, he put t firſt Monaſtery under his Protecti he order'd his Feaſt to be kept w greateſt Solemnity, in all their H ſes, directing by the *Inſtitute*, all ſpiritual Children, to make Ap cation to him; that the Miſtreſs the Novices ſhould cauſe thoſe on Tryal, and even *Candidates*, get a Habit of calling upon h when they begin their mental Pray to take him for their Guide Maſter in this holy Exerciſe, ſpecting him as their tutelar Patr

St. *Francis* preach'd twice the fa Day at *Lyons*, in honour of St. *Joſ* as if he could never ſufficiently large in his Praiſes: He has alſo in Writing, his Sentiments of Saint, in his *Spiritual Entertainme* out of which I recite theſe

Wor

Words: *O! What a great Saint is he glorious St.* Joſeph! *He's not only Patriarch, but the chief of the Patriarchs; he's not only a Confeſſor, but re than a Confeſſor; for in his erogative of Confeſſor is included, the gnity of Biſhops, the Generoſity of rtyrs, the Purity of Virgins, and the fection of all other Saints.* The laſt uſe of this moſt illuſtrious *Biſhop*, He having the Perfection of all r *Saints*, affords Standard Weight hat was ſaid in the firſt Chap-

ieſe two glorious Saints, with al others before mentioned, e- publickly the Standard of *ſeph*, and ſuch as lifted them- experienc'd advantagious Aſſi-

Probably St. *Tereſa*, and *ncis* were ſo eminent, and ſo anced in an interiour Life, be- is *Patriarch* was their ſpiri- rector; Hear the formers in this Point: *I* have not

known any one, who is ſeriouſly d
ted to this glorious Saint (Joſeph)
performs to him ſeveral Services, w
I find not alſo to be much advanc
Vertue; for he aſiſts thoſe Souls m
that recommend themſelves to him. (

'Tis very obſervable, that t
who aſpire to be interiour Perf
profit in his School, they have
before their Eyes in all their A
ons, through his Interceſſion,
was near thirty Years in the
tinual Preſence of the *Word In*
nate. The ſolid Perfection of a
conſiſts much in interiour and
tenſe Acts, directing each Part
lar to the final End, which is G
Glory, without Mixture of ſo
temporal Motives.. When St *A*
Magdalen de Pazzi ſaw *B. Alo*
Gonzaga in Glory, 'twas given he
underſtand, that the reſplen
Crown was the Reward of his

q

(*a*) *In vit. S.* Teref. 1 c. 6.

quent and ferverous Interiour Acts. F. *Severin* in a printed Relation, recommends to Poſterity what Proficients ſuch are, who are under the Direction of St. *Joſeph.* He accidentally met a young Man, and entring with him into pious Diſcourſes, diſcover'd that he was highly enlighten'd, and repleniſh'd with more than ordinary Gifts; he gave himſelf to Prayer and Recollection, was wean'd from all Affection to Creatures, and what the ſottiſh blind World runs after greedily and admires. Altho' he was not train'd up to much Learning, yet he diſcours'd not only like a Saint, but a ſolid Divine. F. *Severin* propos'd to him many Queſtions, amongſt the reſt if he was not devout to St. *Joſeph*? To the laſt he reply'd, *For ſix Years paſt, he has been my Director and Protector, our Saviour himſelf aſſign'd him for my Patron; next to the bleſſed Virgin, he is the greateſt Saint*

in Heaven, and he had the Plenitude of the Holy Ghoſt, like the Apoſtles.

For what regards the Maladies of the Mind, St. *Joſeph* has found wonderful Succeſs. F. *Barrie* inſtances ſeveral remarkable Cures, in *Love* and *Hatred*, two predominant Paſſions, which frequently appear almoſt incurable: Alſo of Deſpair and Shame to comply with Duty. A certain Perſon was ſo deſponding with Doubts of perſevering in a Religious State, that ſhe was juſt upon the Precipice of Ruin, yet reciting nine Days the Beads of St. *Joſeph* in his Honour, ſhe overcame the Temptation ſhe was ſinking under. Others were wallowing in the Sink of Senſuality, and were immediately drawn out by this Pattern of Purity.

'Tis related of a Lady, who was happily deliver'd from a deplorable Slavery and miſerable thraldom of Mind, by Mediation of this *Saint* after

after the following Manner: Fear and Shame had ſuch an aſcendant over Duty, that Obligation could not prevail with her, to procure a Performance of what Conſcience ſuggeſted abſolutly neceſſary, *viz. A ſincere Confeſſion of her Sins*; to break thro theſe Difficulties, ſhe had Recourſe to St. *Joſeph*, reciting his Hymn and Prayer nine Days; on the laſt, ſhe was touch'd with deep Remorſe, and was aſiſted with ſufficient Courage, to expoſe the Gangreening Ulcers, the holy *Patriarch* ſmoothing the rough Way to the Confeſſional. In Gratitude the Convaleſcent, or to ſpeak more properly, the perfectly cured Lady carried afterwards an Image about her Neck of the Foſter-Father of Jeſus, to terrify the Tempter for the future, from approaching her with any of his dangerous and damnable Suggeſtions.

daily upon h
ral Prayers before
cture; who being visit
tal Sickness, had his
employed (as it freque
concerning the Recove
dily Health, than the
cessary, (*b*)the Safety of
a happy Departure, fro
to never ending Eterni
mindful of his past Servi
to him, cautioning him to
Death, which drew near
imagin'd. Hereupon he d
self, begg'd the last Sacr

A Gentleman at *Paris*, whoſe ſacred Character and Habit, requir'd an unſpotted Life, had for five Years abandon'd himſelf to licentiouſneſs, taking up the ſordid Practices of *Epicure*, and deſerting the pure Maxims of *Jeſus Chriſt*, ſound Advice was loſt upon him, and kind Relations could not prevail with him to live at leaſt in the World like a Man of Honour, as was expected from his Quality. He ſtill continued to poſtpone the Glory of his Creator, and ſet a low Value upon the Joys of Heaven: All was ineffectual, for he would not leave the Crowd of unhappy Tranſgreſſors. Hereupon his Friends having Recourſe to higher Powers, deſired a Father of the *Society* of *Jeſus* to celebrate H. *Maſs* in Honour of St. *Joſeph*, and an other of the ſame Body, not yet in holy Orders to offer up nine Communions, to the End the ſcandalous Delinquent might be ſtopp'd in his

notoriouſly wicked Ways. At the ſame time theſe Prayers were offer'd to God, the Party fell moſt grievouſly ſick, and the Indiſpoſition of his Body was the Cure of his Soul; for the violent Diſtemper encreas'd to Extremity, which ſo much terrify'd him, ſeeing as it were by ſerious Reflections of what was paſt, and what was to come, the very Gates of Hell wide open to receive him, that he reverently diſpos'd himſelf by the Sacraments of the Church to a Chriſtian *Exit*; reſolving (if he recover'd his former State of Health) to employ his Endeavours in a pious Work of great Importance, and much conducing to God's Glory. He recover'd, to the Admiration of all, and happily compleated what he had purpos'd, to the great Edification and Comfort of ſuch who knew any thing of his former Proceedings. He himſelf own'd the Power and Goodneſs of

St.

St. *Joſeph*, in the ſudden Change, and perfect Converſion.

A young Man at *Lyons*, of a very good Condition, who had paſs'd his Years in the Fear of God, reſolv'd to quit the World, for the greater Security of his Salvation, but was diverted from this pious Reſolution by Friends and Relations, acting out of temporal Motives, who like *Animal Men ſavour'd not the things that were from the Spirit of God, for they are Folly to them, and cannot underſtand it.* (*a*) As frequently we are *puniſh'd by what we tranſgreſs in*, (*b*) and taſt the bitter *Fruit of our own Ways.* (*c*) So it befel thoſe unkind Parents, diſſuading the Execution of the Heavenly Call. The *Son*, fruſtrated of his Deſigns and Deſires, and ſlighting the former Inſpirations, began to find an Ebb of Devotion, and

(*a*) 1 *Corinth.* 2. 14. (*b*) Sap. 11. 17. (*c*) *Proverb.* 1. 32.

and from a Remiſneſs, there fol low'd a total Neglect in ſpiritua Duties. He betook himſelf to th Wars, and exercis'd the Licenti ouſneſs of a profligate Soldier, no only letting looſe the Bridle to un govern'd Paſſions, but becoming noted Ringleader to ſuch as wer not aſham'd to march after his blacl Standard. The afflicted Father anc Mother, too conſcious of their Mi ſtaken Affections, wept and lament ed without ceaſing; they acknow ledg'd their Error, in giving indi rectly a Beginning to unforeſeer Scandals. They conjur'd him by frequent Letters to look back, they importun'd by Friends, who reſidec near him, to have Pity on his dole ful Parents, but all was in vain; his Heart was deprav'd and harden'd, his Underſtanding obſcur'd and be ſotted: In Exceſs of Grief and con fiding hope, they had Recourſe to *St. Joſeph*, humbly petitioning him to

uſe his Mediation for bringing back the loſt Sheep, reſolving to implore him daily, till he vouchſafed to hear their Prayers. On the third Day of their Devotions, the Prodigal Son return'd Home, caſt himſelf in Confuſion at his Parent's Feet, with Sighs and Tears he begg'd Pardon for being the Occaſion of their long Grief, he deteſted his Follies, reform'd his Life, correſponded with his former Vocation, enter'd Religion, and died in it exemplarly. This is an other Trophy of S. *Joſeph's* Power and Goodneſs.

The many votive Pictures hanging round the Altars of this glorious *Saint* proclaim ſufficiently his univerſal Protection. The Number of his Clients and miraculous Cures would ſwell Volumes; he not only lends an aſſiſting Hand to Diſtempers of the Mind, but likewiſe the Diſeaſes of the Body. I give in ſhort a few Examples, by which a

pru-

prudent Judgment may be fram'd, what paſs'd in diſtant, and different Parts of the World, and of which *P. Barrie* had no Account or Knowledge.

Siſter *Jane de Angelis*, was confin'd to her Bed fourteen Days, by reaſon of a form'd Pleuriſy, which permitted her not to reſt Day or Night, ſhe had been let Blood nine times in leſs than a fortnights Space, and the Quantity taken from her occaſion'd ſuch Weakneſs, that ſhe could ſcarce turn in Bed, none expecting any other Change but Death, to free her from ſuch torturing Miſery. She fell into violent Convulſions, like one ready to give up the Ghoſt, and tho' her exteriour Senſes did her little Service, her Judgment was clear, and at full Liberty. *As I lay in this ſad Condition* (hear her own Words) *there appeared to me a large and beautiful Cloud, in which on my right ſide, ſtood my good Angel of incomparable*

Beauty,

Beauty like a Youth of eighteen Years of Age, having in his right Hand a fair Wax flaming Taper; on the other ſide in the Cloud, was my holy Father St. Joſeph *with a Countenance out-ſhining the Sun in Brightneſs, and a Majeſty more than humane, reſembling in Age, a Man of forty or forty five Years. —Beholding me, he laid his Hand upon that ſide where the principal Source was of my Diſtemper, and anointed me with oyl, or ſome ſuch ſort of liquid, and the anoyl'd place remained ſomething moiſt. At the ſame Inſtant I found my ſelf perfectly recover'd, and told the Standers by as much.* Thus the religious Woman.

All with Tears of Joy magnify'd the Mercies of God, and the Goodneſs of the holy *Patriarch*, but Monſieur *Faveon* her Phyſician, and a *Proteſtant*, was moſt aſtoniſh'd, when entring her Chamber to viſit this deſpair'd of Patient, he found the Family upon their Knees in

Prayer

Prayer, which made him conclu
ſhe was departed, but was imme
ately undeceived by the late ago
zing Woman her ſelf, who ar
from her Knees, and walking
wards him in her Religious Hal
with a ſmiling Countenance recou
ed the Particulars of her ſudd
Recovery. He who out facing
beſt *Hiſtorians* and holy *Doctors*
the Church, maintain'd Mirac
to have ceas'd, was forc'd to
God is Omnipotent! who gives viſi
Marks of his true Church in th
latter Ages, as he was pleas'd to
at the firſt preaching of the
ſpel. This miraculous Cure
fully atteſted by ſworn Witne
both as to her dying Condition,
inſtaneous Reſettlement in Hea
as appears by a long printed R
tion, approv'd by the moſt *Illuſtr*
Biſhop of *Poictiers*, wherein are ſe
ral Paſſages, here omitted for I
vity.

This ſtupendious Favour was attended with two others of the like Nature, eight Days after; when Madam *Laubougemont* was ſeiz'd with a deſperate Pleuriſy, which four of the ableſt Phyſicians of that Place, judg'd incurable, and thought it in vain to apply Remedies; ſhe was then big with Child, which was a great Addition to her dangerous Circumſtances, but underſtanding that the Ointment, remaining on the Side of Siſter *Jane de Angelis*, had been taken off with a fine linnen Cloath, and was careſully preſerv'd, an Expreſs was diſpatch'd in all haſt to *Loudun*, deſiring the Favour of lending the Cloath, which had wip'd of the Heavenly Balſam. 'Twas brought to the ſick Lady, and the odoriferous Flavour fill'd her with enſible Joy, Application being made o her Side, ſhe found herſelf perfectly recover'd. She was alſo freed rom another Danger, of almoſt

equal Hazard, being deliver'd a few Hours after, of a Child, which the Doctors and Surgeons concluded had been dead a whole Month in her Body.

A ſtrong young Man at *Laubougemont*, call'd *Claud Murner*, was brought ſo low and feeble by a violent Feaver, and an ulcerated ſwelling, extending it ſelf from the Ribs to the Reins, that the Phyſicians of *Maſcon* were of Opinion, that the breaking of the Ulcer would carry him off, or if he ſurviv'd the Running of collected Humours, he would remain a Cripple all the Days of his Life. Upon this Reſult, ſome of the ſick Mans Relations advis'd him to make a Vow to St. *Joſeph*, to confeſs and communicate, a Religious Perſon offering the ſame Day, the unbloody Sacrifice to implore St. *Joſeph*'s Aſſiſtance. This done, his Side being rubb'd with what had *touch'd the* aforeſaid linnen Cloath,

and

and ſwallowing down a bit of Paper, which had touch'd the ſame, and upon which was written the moſt ſacred Name of *Jeſus*, that very Day the Feaver left him, the Swelling waſted away, his Strength return'd, ſo that three or four Days after he undertook on Horſe back a Journey of ſeven Leagues. What I have inſtanc'd in theſe three Perſons, happen'd to others, at *Lyons*, *Trevoux* and *Loudun*, who by the ſame Means were cured of deſperate Diſtempers.

Margaret Rigaud, a profeſs'd Religious in St. *Elizabeth*'s Monaſtery at *Lyons* fell from a Floor one Story high; the Bruiſe of her Head was ſo terrible, that the Blood guſh'd out of her Ears, and depriv'd her almoſt of Senſe. She could not take any Reſt, even on the ſofteſt Pillow, and the Evil encreaſing, a conſult of Phyſicians and Surgeons was held, who *unanimouſly* agreed, the Head

was to be open'd, otherwiſe ſhe would abſolutely loſe her Senſes, if not her Life. The languiſhing Patient deſired the hazardous Operation might be deferr'd; in the mean time her Superiour mov'd by divine Inſpiration, order'd a Communion nine Days together, in Honour of St. *Joſeph* for her Recovery. The violent Pains continued eight Days without Abatement, and the ninth was running on, without any probable Appearance of a Change; wherefore ſome of the Religious propos'd, that the wounded Creature ſhould make a Vow to St. *Antoline*, who by her Interceſſion obtain'd Relief in ſuch Sort of Bruiſes and Contuſions. A fervourous *Devote* of the holy *Patriarch* being preſent, and unwilling that any other ſhould have the Honour of the Cure oppos'd vigorouſly the Motion, and begg'd their Patience at leaſt, till the nine *Days were* expired, which a few

Hours

ours would compleat. This be-
g granted, ſhe withdrew and pro-
:ating herſelf repreſented to St. *Jo-*
ɔh how the wounded and ſick Wo-
an had been firſt recommended to
s tender Compaſſion, that he would
ɔt permit any other to deprive
m of the Glory, and ſeeing he had
ɔwer to relieve her, ſhe conjured
m by the eminent Prerogatives of
:ing Nurſing Father to *Jeſus*, and
ɔouſe to the *Mother of God*, to grant
:r Requeſt; promiſing a grateful
cknowledgment to perform nine
ortifications in his Honour, and
ɔ recite nine times his Prayer, aſ-
ɜn'd by the holy Church. To-
ards the Cloſe of the ninth Day,
ıe ſick Perſon found herſelf ſo per-
ctly cur'd, that riſing up, ſhe could
ɔt contain herſelf from running
ıund the Houſe, and proclaiming,
Miracle, a Miracle! The glorious
ıint made her alſo happy, by an ad-
tional Favour, viz. before her

Illneſs, 'Twas a Mortification to s
ſiſt in the Choir, and plain So
ſeem'd inſupportable, but after t
Recovery, none was a more punctu
Obſerver of Religous Duties in t
whole Community: She ſet a hi
Eſtimate on Perfection, and cho
St. *Joſeph* for her principal *Patro*
for obtaining Health to her Bod
but much more for divine Grace
her Soul.

The dreadful Contagion of t
Plague is a viſible Scourge of *Go*
'tis a quick Executioner of a pr
vok'd Deity, to make ſinful Natio
ſenſible of the deſpis'd *Omnipotent*
it hurries on bold Prevaricators
Multitudes, to the inexorable Jud
ment Seat, there to receive an unr
pealable Sentence, according to t
Nature of their Crimes. To pr
vail with the ſtubborn *Hebrews* f
an Obſervance of the written La
God declared by *Moyſes* that
would puniſh the Infringers wit

a Peſtilence (*a*) which juſt Threats are frequently repeated and inculcated, by the Prophets *Jeremias* and *Ezechiel*. For *David*'s Vanity in numbring the People, the Almighty ſent a Plague upon *Iſrael*, which ſwept off ſeventy Thouſand (*b*) and at the full Period of the World, Mortals will be puniſh'd with Plague and Famin. (*c*) 'Tis needleſs to give inſtances of God's humbling Provinces and Kingdoms in the Law of Grace; It is yet freſh in Memory how one of the moſt flouriſhing Cities of the World, was laid waſte and deſolate, not half an Age ago. The City of *Avignon* was viſited by the Plague, near the Beginning of the laſt Century, the Inhabitants aprehending utter Deſolation, made ſolemn Vows to God, in Honour of St. *Joſeph*, to obſerve his Feaſt for ever

(*a*) *Levit.* 26. 25. (*b*) 2 Reg. 24. 15. (*c*) *Matth.* 24. 7.

ever afterwards in the moſt pio
Manner, which put a Stop to t
ſpreading Contagion. This cauſ
ſeveral at *Lyons*, to have Recour
to him, in the like dangerous Ci
cumſtances. Take the few follo
ing Examples of the joyful Su
ceſs.

Mouſieur *Augery*, an Advocate
the Parliament of *Dauphine*, being
Lyons on the 15th of *July*, 1638, u
derſtood that his Son *Theodore* ſev
Years of Age, was ſeiz'd by t
Plague, which, as uſually, occaſion
a violent Fever. A hard Swelli
with the Bubo, ſhew'd itſelf u
der the right Arm. The afflict
Father made a Vow to God, that
St. *Joſeph* by his Interceſſion wou
procure his Son's Recovery, and p
ſerve the Reſt of the Family, c
ſiſting of nine Perſons, he would
nine Days together viſit the Sain
Church, and hear ſo many Maſ
he would offer Wax Candles at

A

Altar, with a votive Picture, as a laſting Acknowledgment of the Favour. In the mean time the ſick Youth was viſited by the Plague-Surgeons, and altho' yet living, was given over and deſpair'd on; accordingly, to prevent farther Infection, he was carried to St. *Laurence*'s the Peſt-houſe; and that the Miracle might appear more evident, at his Arrival there, he perfectly recover'd, and not one of the Family had afterwards the leaſt Symptom of the Diſtemper. The Father perform'd gratefully his Promiſe, hanging up at the Altar of St. *Joſeph* a Picture, movingly repreſenting his Wife, Children and himſelf on their Knees, giving Thanks to God for the Favour obtain'd by St. *Joſeph*'s Interceſſion. At the Bottom, the Miracle was expreſs'd, and atteſted by the Advocate's own Hand.

Farher *Melchior de Faug*, Religious of the *Society of Jeſus*, aſſiſting thoſe in the Peſt-houſe to depart happily, was viſited by the ſame Infection, and lay in Extremity, all deſpairing of his Recovery. A Prieſt of the ſame Order obſerving him near expiring, made a Vow (inviting the ſick Man to join with him) that upon the Return of his Health, he would offer nine Maſſes for Thankſgiving, in the Church of St. *Joſeph*: At that Inſtant he recover'd his *Speech*, and likewiſe perfect Health. The Aſſiſtance and Protection of the moſt holy *Patriarch*, was ſo manifeſt, that thoſe who were appointed Maſters of Health in *Lyons*, to attend the Infected, recommending themſelves to St. *Joſeph*, every one was preſerv'd, altho' for the Diſcharge of their Charitable Duty, they were daily expos'd to evident Danger. Wherefore after the Plague was a*bated, in the* Year 1638, they came

Pro-

proceſſionally in a Body, to St. *Joſeph*'s Church, there Confeſſing, Communicating and preſenting Offerings at his Altar, to expreſs their tender Gratitude for ſo ſignal a Favour.

Tivenet a pious old Man, living near *Lyons*, in a Village call'd St. *Laurence D' Auger*, being infected with the Plague, inquir'd of the *Vicar* of the Place, who came to diſpoſe him for eternal Life, whether there remain'd any Hopes of a Recovery? No other anſwer'd the Paſtor, than to have Recourſe to St. *Joſeph* making a Vow to ſolemnize his Feaſt yearly, on that Day to Confeſs and Communicate, and for nine Days to recite ſeven *Pater's* and *Ave's*, concluding them with theſe Words, *Jeſus*, *Maria*, *Joſeph*. The Good old Man made a Vow, and that Inſtant found himſelf freed from the Contagion, admiring what was becoming of the

Sores

Sores and Swellings which
ly diſappear'd.

Bennet Gontelle a Gar
St. *Joſeph*'s Church, loſt
one of his Family conſi
venteen Perſons, his Wi
his Children had been car
Peſt-houſe, which was
Step to their Graves, for
died; he and a Servant
viv'd, who expected hou
low the reſt: Father *Barr*
comfort them in that ſad
advis'd him to make a Vo
ſeph, by which he ſhould
offer ſeveral Maſſes and
ons in his Honour, if by
ceſſion he ſhould obtain h
Servants Preſervation
Plague, which had ſo ir
whole Houſe, and the gc
join'd with him in the
mighty God heard thei
and both were ſecur'd fro
ger.

Martin de Bau, a Child of four Years of Age was ſtruck with the Infection on a ſuddain, whilſt he was at Play, and all gave him for loſt. The affectionate Mother being in great Deſolation, was counſell'd to recommend him to St. *Joſeph*! *To you I recommend my Child.* Two Hours after, her Husband obſerving Signs of Approaching Death, called his Wife, who made a ſort of pious Complaint in theſe few Words, *Ah!* *S.* Joſeph! No ſooner had ſhe expreſs'd her Grief in this Manner, but the Child recover'd, call'd to his Mother for Meat, aroſe from his Bed, and cry'd out, *I am well, St.* Joſeph *hath cured me.* There remain'd not the leaſt Mark of his Diſeaſe, and his Strength was ſo fully reſtor'd, that next Morning he went to St. *Joſeph*'s Church to return Thanks. A votive Picture was afterwards hung up, to teſtify not only the Child's, but likewiſe the Father's

Delivery from the ſame Evil, b Application to the *Bubo* of ſom Cotton that had touch'd the hea venly Ointment at *Loudun*, where with St. *Joſeph* had cur'd miracu louſly a Religious Woman of tha Place, as is above mention'd.

I ſhould paſs the Bounds of thi ſhort Treatiſe, were I to ſet dow the manifold favours granted b Almighty God at the Interceſſion o St. *Joſeph.* There is not any Con dition or State of Life which ha not experienc'd his Power when in vocated. Father *Barrie* inſtance this Truth in Virgins, married Per ſons and Women travelling in Child birth. The Devils in poſſeſs'd Per ſons have frequently ſhewn thei Indignation, againſt the Foſter Fa ther of their *Creator*, and have trem bled at St. *Joſeph*'s Name. St. *Te reſa* ſaid much in few Words, whe acquainting the World (as is ſe *down in the* Beginning of this Chap ter

ter) *that our Lord has given* Power to other *Saints*, to relieve us in *ſome* particular Neceſſity, but that glorious St. *Joſeph has Power to ſuccour us in them all.*

The holy *Patriarch* not only protects particular Clients, but likewiſe whole Communities, and Religious Orders. Two Centuries are paſt, ſince the never ſufficiently prais'd HolyOrder of the *Carthuſians*, apprehending a total Diſſolution, no Subjects offering themſelves to enter, held a General Chapter at *Grenoble:* The main Concern was to implore St. *Joſeph*'s Aſſiſtance, in the dangerous Condition of their languiſhing Body, that it might not expire. To facilitate the Way, and deſerve Compaſſion from Heaven, the congregated Fathers choſe St. *Joſeph* as their Patron and Protector; they paſs'd an unalterable Decree, that for the Future his *Feaſt* ſhould not only be obſerv'd as of Precept

(which was not at that time c
manded by the Church) but
wiſe that it ſhould be ſolemn
after the manner of one of the g
eſt Days in the Roman Calen
Theſe pious Offerings were acce
by St. *Joſeph*, and prov'd ſo effi
ous, that in all Parts of the W
where they are eſtabliſh'd they
never ſince wanted proper
jects.

This glorious Saint, brings
whole Provinces and Nations to
Catholick Faith. *New France*
him as a Propagator of *His* Go
whoſe *Legitimate* Parent he wa
the Southern Parts of *America*,
chief Miſſion is called, *The Miſſ*
St. Joſeph; under his auſpi
Concurrence, in the Year 1626,
hundred Families were bapt
and their Example influenc'
neighbouring Towns to unite t
ſelves to the true Faith, that
might partake of thoſe ſpiritua
te

temporal Bleſſings, which St. *Joſeph* obtained for the thrice happy *Converts.* From the Entrance into that Part of the World, the zealous Miſſionaries had ſuch an Aſſurance of the Patriarch's Power, that the *Fathers of the Society* gave the Name of *Joſeph* to the firſt *Tarquois* they baptiz'd offering him the firſt Fruits of their Apoſtolical Labours.

What is already ſaid may be to Chriſt's Faithful a ſufficient Proof of this comfortable Truth, how thoſe *who are in St.* Joſeph's *Favour, have* Jeſus *and* Mary *propitious on their Side.* The bleſſed Virgin encourages Devotion to her beloved Spouſe, and Royal Conſort, witneſs that eminent Maſter of Spirit, and prudent Director of St. *Tereſa; Baltazar Alvarez S. J.* who lying ſick at *Validolid* in a burning Feaver, one of his Order aſſiſting him, held up an Image of our bleſſed *Lady* and St. *Joſeph*, adviſing him to recommend

himſelf to the Spouſe of *Mary*
have Reaſon (ſaid *Alvarez*) *f*
Mother of God has commanded n
preſly to do ſo; he own'd after
that he receiv'd this Comma
the holy Houſe of *Loretto*. F
rites of Heaven are not only
ſell'd, but commanded to pr
and propagate Devotion to ou
triarch, as was clearly and poſi
ſignify'd to St. *Brigit* and St.
trude. The holy Mother St. *Ter*
Jeſus was *fill'd with infinite Jo*
Delight (to uſe her own Wor
the Foundation of *Avila*) wh
the Feſtival of our bleſſed
Aſſumption, the Queen of all S
and Angels, appear'd to her
St. *Joſeph*, the Mother of Go
her by the Hand, telling her th
Service done to her dear Spouſe S
ſeph, *pleas'd her very much*, pron
Aſſiſtance in her Religious U
takings. The following Chap
inſtructive how we may deſer

be taken notice of, by the ſaid immaculate Virgin, by honouring her beloved Conſort.

CHAP. IV.

Divers Methods of honouring St. Joſeph.

ISAAC the Son of faithful *Abraham*, drawing near to his Departure out of this World, order'd *Eſau* to take his *Arms, his Quiver and Bow*, (a) to go abroad and provide by hunting, what might be agreeable to his aged Father's Palate, and ſo receive a *Bleſſing before he died.* No Man certainly can be ſo groſly miſtaken as to conclude from hence, that there was not Variety at Home to refreſh the decrepit

a) *Gen.* 27. 3.

Patriarch. No, ſays *Lyranus*, her
lies couch'd a Myſtery of Morali
that a *Son who receives a Bleſſing m*
be obſequious and ſerve his Father. T
Paſſage of the Hiſtory of the *Eaſt*
Church, which was found and p
ſented as authentick to Pope *Adr*
the VI, is highly comfortable; h
our Lord *Jeſus Chriſt* aſſiſting St.
ſeph on his Death-bed lean'd on
Pillow, took him by the Hand,
ceiv'd his laſt Breath, clos'd his Ey
and immediately before this glo
ous *Parent* expired, the *Redeemer*
all Men gave him his Bleſſing fo
happy Paſſage, with an Aſſurance
beſtow the ſame on all thoſe w
ſhould offer Sacrifice to God in H
nour of St. *Joſeph*, on the Day
his happy Departure, which the R
man Church celebrates on the ni
teenth of March, the *Greeks* obſ
ving it on the twenty ſixth of *Dece*
ber, as *Baronius* recounts in his M
tyrologe. Tho' they differ abo

he time of his Deceaſe, yet they re unanimous as to the Feſtival f his Eſpouſals, *viz.* the twenty ſeond of *January*, of his Flight into *gypt* on the twenty ſecond of *Deember*, and his Return from thence, n the ſeventeenth of *January*. In bſerving theſe Days, and performg other Devotions to him, due egard is to be had to the abovementioned Rule, *A Son who expects Bleſſing, muſt be obſequious to his ther.*

Works are more faithful Declars of the Mind than Words, or le Lip-Worſhip. The crafty *Gaonites* with greater ſhew of Eloence and ſeeming Piety, extoll'd e Wonders of the Omnipotent, an favour'd *Rahab*, as we read at ge, in the ſecond and ninth Chaps of *Joſue*. She ſaid, *We have rd, how the Lord dry'd up the Wars of the Red Sea at your Entrance, t what he hath done to the two*

Amorrhean
the Men
in the Nar
claiming
have hea
ry thing
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believed, ſhe ran the Hazard of
ſe and Fortune in protecting
Spies, and ſetting them ſafe a-
y; for had the King of *Jericho*
own that ſhe conceal'd them, no
ubt her ſelf and her Houſe would
ve been conſum'd to Aſhes, be-
e the *Iſraelites* ſet Flame to the
ty: Whereas the pretended Am-
ſſadors from *Gabaon*, calculated all
eir Projects according to the
ſembling Rule of Policy, and ſelf
eſervation, their Contrivances
d Speeches were uſher'd in by
ldhood, and altho' the Hebrew
mmander, and the wiſe *Seniors* of
e *Synagogue*, were ſo far over-
ach'd by the fictitious Narrative
to ſwear to a Covenant, and
re their Lives, yet they were
ſtly ſentenc'd to Drudgery and
avery.

Wherefore 'twill be of little Ad-
ntage to give fair Words, and
y, *We have heard of the Prerog-*

tives, Power and Protection of St. Joſeph; We muſt perfect Words by Works, awake ſerious Thoughts to ſerve God faithfully, for this is the chief Method of honouring the *Patriarch.* 'Tis Phariſaical Cant to cry, Lord, Lord! and ſtop there; ſuch Hypocrites will not eſcape the Deluge of Flames; and it ought to be remembred, that the *Olive Branch* brought by *Noe*'s Dove to the floating Ark, preſaging Peace to Mankind, had not only *verdant Leaves*, but was loaden with *Fruit*, hence a holy Doctor of the Church gives neceſſary Advice, not to flouriſh with *Leaves only*, or *Words*, but to *offer Fruit*, (*a*) to entertain reſolutely divine Grace, to leave the Track of People out of the Way, wandring towards eternal Perdition, and by a vertuous Life to deſerve the Favour of God, and the Protection of St.

(*a*) *S. Aug. Tract.* 6. *in Joan.*

St. *Joſeph.* But to deſcend to more Particulars.

If there is a *Feaſt* in the whole Year (next to thoſe dedicated to God, and the bleſſed Virgin) giving Aſſurance of obtaining our Petitions and facilitating Salvation, 'tis that of St. *Joſeph.* St. *Tereſa* declares in the ſixth Chapter of her Life, *That for divers Years ſhe deſired ſomething of him upon his Feſtival Day, and ever found it granted; and if peradventure her Petition was any way deficient, he redreſs'd it for her greater good.* On that Day holy Sacraments are to be frequented, entertaining with flaming Devotion, that *Omnipotent* committed to the Care of St. *Joſeph.* The votive Oblation may be recited, and his Life read over. 'Twill alſo be a ſingular way of honouring him, if the pious Clients procure the Sacrifice of holy Maſs to be offer'd to God in Thankſgiving for his eminent Glory.

The Univerſal Practice of h nouring our holy *Patriarch*, is to r cite his little Office, his Litanie Hymn and Prayer; either daily, for a ſet time, as Occaſion or D votion require and ſuggeſt. Th are a compendious Elogium of l Praiſes: The following Examp will acquaint you how acceptab they are unto him.

The Prioreſs of the *Urſulins*, the Houſe of *Coſé* and *Loudun*, Almighty God's Permiſſion, w poſſeſſed with an evil Spirit, w tormented her after a violent ma ner. To defend herſelf againſt l inſulting Tyranny, ſhe was acc ſtom'd to crave St. *Joſeph*'s Bl ſing (a Devotion practis'd by ma others) before the Exorciſms, a dutiful Child would beg of a co paſſionate *Parent*. She alſo obli herſelf to recite daily *S. Joſep* Office, for a whole Year, and *perform* ſome weekly Penance

his Honour. Two or three Days after the Vow, the infernal Enimy was forc'd away at the firſt Exorciſm, leaving the Mark of a Croſs on her Forehead, as the Prieſt had enjoyned him; and to the End it might be known, that 'twas at the *Patriarch's* Interceſſion, the Devil cry'd out hideouſly, Joſeph *is come and* Leviathan *muſt depart.*

Some Religious of the ſaid Order of St. *Urſula*, had a Deſign to ſettle at *Lambeſa* in *Provence*, the Inhabitants teſtifying an earneſt Deſire of their Coming and Company; wherefore they tranſported themſelves thither, but met with unexpected Difficulties and Diſappointments. They could not ſo much as find a proper Houſe to hire, ſo reſolv'd to return back to *Aix*, from whence they came. In the mean time they had Recourſe to St. *Joſeph* they choſe him for the Protector of their pious Intentions, and reſolv'd to

recite after Maſs his Litany, for nine Days together. Before the ninth Day, a vertuous Prieſt being a Man of Subſtance and Authority, came to diſcourſe the *Urſulin* Superiour: He had built a Church and a Houſe adjoining to it, near *Lambeſa* in honour of St. *Tereſa*: He made an Offer to them both of Houſe and Church, and actually put them into Poſſeſſion of both; as if St. *Tereſa* had directed him to provide for thoſe *Devotes* of her dear *Father* and *Founder*.

A Religious Houſe of Nuns (as *P. Barrie* had from the Mouth of the Superiour) had not receiv'd a conſiderable time any Novices, which occaſion'd great Affliction, leſt in few Years the Family ſhould want Subjects to continue Succeſſion. They all reſolv'd to ſay St. *Joſeph*'s Prayer after Maſs, for ſix Months; which Devotion being unanimouſly and *chearfully* undertaken, that the *Pa-*

triarch

narch, who is a Protector of Religious Orders, would vouchſafe to provide for them. A few Days after a young Lady of Quality and Fortune offer'd her ſelf to live and die with them in God's Service. The Community was ſenſible of the Favour and to this Day continue their grateful Acknowledgments. I cannot omit what is worthy of Memory, the Devotion of Monſieur *Henry Chycot* Canon of *Chartres*, which he expreſs'd for the aforeſaid Prayer: By his laſt Will and Teſtament, he left a conſiderable Sum of Money, as a perpetual Foundation to be diſtributed yearly amongſt the Canons of *Chartres*, with this Obligation, to ſing daily St. *Joſeph*'s Hymn, and Prayer; to the End he might contribute when abſent in a more happy Place, to have his ſpecial Patron honour'd upon Earth.

As moſt Perſons place in their beſt Rooms Repreſentations in Colours, of ſuch as they tenderly love, as Teſtimonies of their Eſteem and Affection; So the Devout Clients of St. *Joſeph* will do well to ſet up his Picture in their private Oratories, or carry it in little about them. St. *Tereſa* practis'd this, and the little Picture is ſtill preſerv'd at *Avila*. By our Lord's Directions, ſhe plac'd over the Gate of her firſt reform'd Monaſtery, the Statue of St. *Joſeph*, with that of his *Immaculate Spouſe*. When St. *Francis Sales* departed moſt happily at *Lyons*, there was but one looſe Picture found in his *Breviary*, which was of St. *Joſeph*. The aforeſaid St. *Tereſa* now enjoys the laſting Reward due to her Merits, and indefatigable Labour, in reforming an ancient Religious Order, erecting thirty two Monaſteries. We by a perſonal Reformation of our Lives, muſt fit our

Selves

ſelves for one of thoſe happy Manſions, in the *Houſe* of our Heavenly *Father*; (*a*) for a very ſhort time, will fix us in *the Houſe of our Eternity.* (*b*) We muſt not loſe ſhort Day-light, in carrying on the great Work, but humbly beg St. *Joſeph*'s helping Hand, that as He, Father-like aſſiſted that poor Virgin in the Reformation, ſo likewiſe he will favour us his Petitioners, in taking ſecure Poſſeſſion of our glorious and everlaſting *Manſions.*

To prepare the Way, we are to make Friends by *Mammon*, that when Death calls upon us, we may be receiv'd into *Eternal Tabernacles.* (*c*) The *Prophet* Daniel counſell'd impious and proud *Nabuchodonozor, to redeem his Sins with Almſdeeds, and his Iniquities by ſhewing Mercy to the Poor,* (*d*) *perhaps* (ſaid he)

(*a*) *S. John* 14. 2. (*b*) Eccleſ. 12. 5. (*c*) *S. Luke.* 16. 9. (*d*) *Daniel* 4. 24.

he) *God will forgive* thy Crimes, and mitigate the Puniſhment. This is another Method of deſerving St. *Joſeph*'s favourable Protection, to give Alms to a Man in Years, to a poor Woman and her Infant, in honour of the ſacred Family of *Nazareth*. St. *Vincentius Ferrerius* recounts, how a Gentleman of *Valence* had a pious Cuſtom, amongſt his other good Works, every *Chriſtmaſs-day*, to invite a Woman with a ſuckling Child, and an elderly Man to dine with him, for the Love he bore to *Jeſus Mary* and *Joſeph*. This was ſo pleaſing to God, that he had the Comfort and Joy to behold on his Death-bed the divine Gueſts, who were perſonated by thoſe he entertained; and as he was departing this World, they gave him this tranſporting Invitation to Paradiſe: *Friend, you have every Year invited us to a Feaſt in your Houſe, now come and we will receive you to our Feaſt,*

and

d into the dwelling Place of the bleſ-
l, there to reign with us, and them,
all ſorts of Contentment, as long
a happy Eternity ſhall laſt. Oh!
'hat Comfort for ſuch ſmall Mat-
rs, to *receive a hundred fold*, and
ernal Life. (*a*)

St. *Joſeph* reveal'd himſelf a De-
tion very acceptable to him, af-
r the following Manner. Two
eligious of St. *Francis*'s Order hav-
g ſuffer'd Shipwrack, they happily
id hold of a large Plank, which
re them up, they were toſs'd
ree Days and three Nights in
is evident Danger of ſinking, and
this ſtarving Diſtreſs, they had
ecourſe to St. *Joſeph*, petitioning
s powerful Aſſiſtance, in their
ſperate Circumſtances. The Saint,
o' unknown, ſhew'd himſelf to
em, like a young Man of beauti-
l and comely Features; he en-
courag'd

(*a*) S. Mat. 9. 29.

couraged them not to deſpond, a
as a skilful Pilot conducted th
ſafe to a ſecure Harbour. At th
landing, they humbly crav'd
Name of their Deliverer, that t
might perſonally acknowledge
ſingular Favour? He told them
Name was *Joſeph*, and recomme
ed to them the daily Recital of
ven *Our Father's*, and as many *H*
Mary's, in Memory of his ſe
Griefs, and ſeven Joys which he
lated to them, and having ſaid t
he diſappear'd. The good Religi
put the mention'd Devotion i
ſpeedy Execution, and likewiſe
ditated on the Myſteries ſugge
by him, who had ſecur'd them fr
Dangers of the Deep. *Peter Mor*
adds, that St. *Joſeph* had aſſu
them, that he would ſuccour oth
in Neceſſity, and particularly at
Hour of Death, provided they p
ctis'd the ſame Devotion.

The holy *Minim Gaſpar Bond* had udable Practice, at his going out the Convent, at his Return, and moſt of his Actions to call upon *us*, *Mary* and *Joſeph*, that they uld beſtow a Bleſſing upon his dertakings. On his Death-bed experienc'd incredible Conſola-n, and begg'd of the Aſſiſtants Viſiters, that when they ſaw agonizing, they would repeat h an audible Voice, theſe three ed Names. The laſt Words he heard to articulate upon the dring of his Soul to God, were, *us*, *Maria*, *Joſeph*. 'Tis in the ver of many to honour the Name *Joſeph*, by giving it to Children holy *Baptiſm*, or at the uſe of ſon taking it in the Sacrament *Confirmation*. Wicked Sorcerers e been forc'd to own, that they e leſs Power over Infants that r his Name. 'Tis matter of Fact t a *Perſon* of Quality, having loſt all

all his Children by Witchcraft few Days after their Birth, counſell'd by one (who had great an Inſight into that black diabolical Art) to name his n Son *Joſeph*; 'twas done, and Child liv'd to inherit his Fath Eſtate and Honour.

The learned *Gerſon* obſerves, t ſuch who have loſt any thing t much eſteem, having Recourſe St. *Joſeph*, and performing ſ Devotions in his Honour, eithe retrieve what is gone, or bea it with Patience and Reſignat are more favour'd in ſome o kind. He brings a Proof of w he aſſerts, how an Acquaint of his, recover'd by theſe Me what he had loſt of great Va 'Tis perhaps on this Account, anxious and ſcrupulous Perſons plore his Aſſiſtance, to obtain ineſtimable Treaſure of Serenit Mind, and interiour Repoſe.

who experienc'd the Loſs of *Jeſus*, when remaining in the Temple of *Hieruſalem*, and the Grief it coſt him, doubtleſs will not be wanting to comfort his pious Clients in Anxiety and Aridities. Not to paſs over in Silence the Merits of the above mentioned *John Gerſon*, Know, that 'tis he who being the zealous and eminently learned *Chancellour* of the Univerſity at *Paris*, was ſo paſſionate a Lover and Admirer of our *Patriarch*, that he compos'd a Book in his Honour, intituled *Joſephin*, and in all his eloquent Sermons he never omitted to mention his Praiſes. He maintains, that he was ſanctify'd in his Mother's Womb, that he had alſo abſolute Command over ſenſuality, that he was confirm'd in Grace, that he aroſe with our Saviour *Jeſus Chriſt*, that, except the bleſſed *Virgin*, no Saint is greatter in Heaven. I could not omit this ſhort Digreſſion, Gerſon having

been ſelected, as one of the chi
Panegyriſts of St. *Joſeph.*

Some in Reſpect to St. *Joſeph* i
vocate *Saints* who bore his Nam
viz. St. *Joſeph* Son to the *Samarit*
Woman, that gave Water to o
bleſſed *Redeemer* at the Well
Jacob; *(a)* his Feaſt is celebrat
according to *Barronius*'s Martyr
loge, on the twentieth of *Mar*
ſuffering then Martyrdom with
Mother and Brother *Victor.* St.
ſeph the Juſt, a Title given him
the *Holy Ghoſt. (b)* He was one
the ſeventy two Diſciples, and t
Apoſtles had ſo great an Opini
of his Sanctity, that they nam'd h
with St. *Mathias* to be ſubſtituted
the Traytor *Judas*'s Apoſtle-ſh
The Records of *Alexandria* pl
him afterwards the Biſhop of *H*
ruſalem. The noble Centurion S.
ſeph of *Arimathea*, ſeems to cla
fr

(a) Joan. 4. 6. *(b) Actor.* 1. 23.

reat Britain particular Veneration: his worthy Diſciple of Chriſt diſarg'd his Duty in time of greatt Danger, when the very *Apoſtles* ıſconded; at that time animated y the *dolorous Mother*, he entred oldly into *Pilate's* Preſence, not :garding his being cenſur'd an Eemy to the State, begg'd the Body, mbalm'd it, and had the honour depoſite the ſame in a Sepulchre repar'd for himſelf. He ſupply'd, s I may ſay) the Place of our great *atriarch*; the one provided for *Je-s* living, the other took Care of *eſus* dead upon the Croſs, and for is Interment. He came afterwards preach the Goſpel in our Iſland, nd founded our firſt Primitive Moaſtery of *Glaſtenbury*.

A Religious Man of *Montſerat*, ras us'd to meditate frequently pon St. *Joſeph's* Journey into *Egypt*, ow he had afforded all Manner of ervices to his God and to his chaſt

Spouſe. He intermix'd r
Thanks to the princely Pa
for what he had done upon
caſions, for his dear Redeem
the Virgin Mother his ſpeci
vocate. It ſo fell out, that on
being at ſome Diſtance from
naſtery, and returning ho
miſtook the Road, and wand
and down, and round a Mo
ſo long, that he gave him
loſt, he was not without Ap
ſions of a violent Death fr
vage Beaſts, which often
themſelves in that Place,
riſhing by contagious Fogs
Solitude of the Night encre
Horror, and no means to
appeared, but to implore H
He therefore recommended
in the moſt fervent manner to
ſeph's Protection. No ſooner
done this, but he found th
Effect of his Prayer. He i
ately met a grave Man lea

Aſs, upon which ſat a Woman with an Infant in her Arms; this happy Encounter was entertained with a wonderful Comfort and Joy, which was conſiderably augmented, when asking the Way? he who led the Aſs offer'd to be his Guide, and bid him follow. As they went together, the whole Diſcourſe was of God, and the Religious never found his Affections ſo charm'd, even in time of ſerverous Prayer. Entring the Village, where the Monaſtery ſtood, they all three diſappear'd, which gave Aſſurance that St. *Joſeph* had deliver'd him from the Danger. So acceptable it was to meditate on ſome Paſſage of his Life, and to thank him for the Care he took, and Pains he underwent for *Him*, whom we adore in Heaven, and upon our Altars.

There are ſeveral other Ways of honouring him, as to ſay the *Beads*, to wear Rings with his

Name engrav'd, as ſome
Lyons in the time of the P
and not one of that Numl
touch'd with the Contagion
have on their Rings, *Jeſus*
Joſeph. But he is chiefly
(as is above ſaid) by honouri
in the Imitation of his Ver
pious Reader may pick up
moſt proper for his State.
tion one Vertue, becauſe th
Virgin was pleas'd to r
St. *Brigit*, that it had merit
ticular Crown of Glory to S
It was an uninterrupted
Acts of Conformity to th
Pleaſure. In this he took
Satisfaction, that it was his
Aſpiration, *Oh! that I may l*
ſee the Will of God fulfill'd.
he ſaw his Saviour in the
or was oblig'd to withd
Egypt, whatever happen'd

(a) *In Revel. S. Brigit.*

contriſtate this juſt Man, (*a*) he never chang'd Countenance, but was equal in the Inequality of human Contingencies. We may without Toil imitate the *Patriarch* by deſiring, *only to live*, *to fulfill the Will of God*—— Neceſſary Reſignation will make us eaſie in all Contrarieties and Diſappointments. 'Tis both diſpleaſing to our Maker, and contrary to right Reaſon to fret and vex our ſelves, at what is not in our Power to prevent. It alſo frequently happens how that what we lament is wanting is more beneficial than that we pray'd to obtain. A true Believer muſt walk towards everlaſting Bliſs, betwixt Proſperity and Adverſity, with a Contempt of both. Such men as cenſure God's Government of the World, are not only Male-contents, but open Rebels. Altho' they mutter and murmur, it

(*a*) *Proverb.* 12. 21.

it makes no Alteration in divine Decrees, *For his Councel ſtands, and his whole Will is juſtifyed.* (*a*) The Almighty is a moſt tender Father, and an unerring Maſter, he takes Care of *every Hair of our Heads* (*b*) and provides better for us than we could do for our ſelves, beſtowing temporal Bleſſings or ſalutary Scourges, according to what conduces to the Improvement of his Servants, who like Royal *David*, *bleſs the Lord in all times, his Praiſe is always in their Mouths.* Whether they are upon Mount *Thabor*, or Mount *Calvary*, they would not change their Poſts, becauſe God has placed them there. This perfect Conformity goes Hand in Hand with conſtant Joy, for *in the Throng of human Miſeries no mortal is more happy than he, who is, what he would be.* (*d*) Such Souls as

(*a*) *Iſaiæ* 46. 10. (*b*) Matth. 10. 30. (*c*) Pſ. 33. 2. (*d*) *Salvian. L.* 1. *de Providen.*

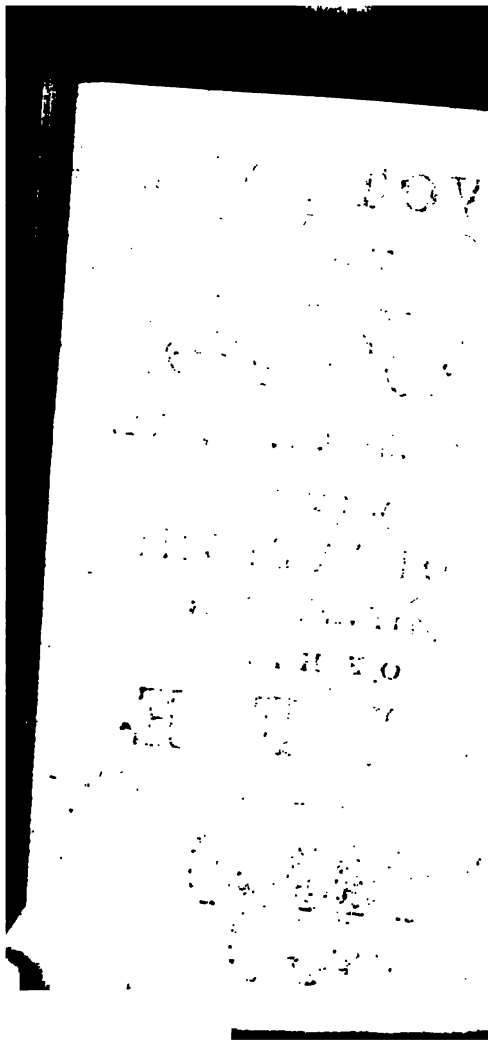
as reſolve ſeriouſly to enter after Chriſt into Glory, muſt ſuffer with him and humbly beg to partake of his divine Appointments, and never to abandon him, even when ſweating Blood in the Garden, and praying to his Heavenly *Father, not as I, but as thou wilt* (*a*) have it.

Other particular Vertues of St. *Joſeph*, may be taken Notice of, in the eight Meditations of his Life; they need no Orator to commend them, no more than a Jewel of ineſtimable Value, a Foil to ſet it off.

(*a*) S. *Mat.* 26. 39.

[redacted]

EVOTIONS
TO
St. Joſeph,
ıſe of the B. V. *MARY*.
WITH
EDITATIONS
Upon ſeveral Paſſages
OF HIS
LIFE.



AN OBLATION TO St. JOSEPH.

To chooſe him for a Patron.

O Holy *JOSEPH*! Virgin-Spouſe of the Virgin Mo-ıer of GOD; moſt glorious Ad-ɔcate of all ſuch as are in anger, or in their laſt Agony; ıd moſt faithful Protector of l the Servants of *MARY* your ıareſt Spouſe: I *N. N.* in the

Preſence of *JESUS* and *MARY* do from this Moment choose you for my Lord and Maſter, for my powerful Patron and Advocate, for the obtaining a moſt happy Death; And I firmly reſolve and purpoſe, never to forſake you; and never to ſay or do, nor even to ſuffer any under my Charge to ſay or do, any thing againſt your Honour; receive me therefore for your perpetual Servant, and recommend me to the conſtant Protection of *MARY* your deareſt Spouſe, and to the everlaſting Mercies of *JESUS* my Saviour: Aſſiſt me in all the Actions of my whole Life, all which I now offer to the greater and everlaſting Glory of *JESUS* and *MARY*, as well as to your own. Never therefore forſake

me,

e, and whatſoever Grace you
e moſt neceſſary and profitable
me, obtain it for me now,
d at the Hour of my Death,
which I now invite you,
ainſt the uncertain Hour in
hich it ſhall happen, that
natſoever at this preſent, and
my Death-bed, I cannot of
y ſelf obtain, may by your
acious Interceſſion be be-
ow'd upon me, by the God of
y Soul our Lord *Jeſus Chriſt*,
no together with the Father,
c.

Ex Man. Tyrnavien.

THE OFFICE OF St. JOSEPH.

At Mattins.

Jeſus, Mary, Joſeph.

℣. O Lord, open my Lips,
℟. And my Mouth ſhall declare thy Praiſe.
℣. O God incline unto my aid.
℟. O

R. O Lord make haſt to help
e.

V. Glory be to the Father,
d to the Son, and to the Ho-
Ghoſt.

R. As it was in the Beginning
now, and ever ſhall be, World
ithout End. *Amen. Alleluja.*

The Hymn.

O SEPH, the Son of *David*,
was eſteem'd,
Father of *Jeſus*, who the World
Redeem'd.
The Virgin he eſpous'd,
Heart conjoyn'd,
And Guardian was of both
Heaven aſſign'd.

Antiphon. All Hail Honour of
e Patriarchs, Steward of the
ly Church of God, who did'ſt

conſerve the Bread of Life, and the Wheat of the Elect.

V. O holy *Joſeph*, Pray for us.

R. That we may be made worthy of the Promiſes of *Chriſt*.

The Prayer.

ASſiſt us O *Lord*, we beſeech thee, by the Merits of the Spouſe of thy holy Mother, that what of our ſelves we cannot obtain, may be given us by his Interceſſion. Who liveſt and reigneſt with *God* the *Father*, in Unity of the *Holy Ghoſt*, World without End. *Amen*.

At Prime.

Jeſus, Mary, Joſep

V. O God incline
Aid.

R. O Lord make haſt t
me.

V. Glory be to the Fath
Alleluja.

The Hymn.

WHen thou the Virgi
With Child percei
Perplext in Thought th
deſign'dſt to leave.

But in thy Sleep an
with his Voice,

Advis'd thee not to fear,
rejoice.

Antiphon. All Hail, Honour of, *&c. as before*, pag. 113.

The Prayer.

ASsiſt us O Lord, we beſeech thee, *&c. as before*, pag. 114—

At the Third Hour.

Jeſus, Mary, Joſeph.

V. O God incline unto my Aid.

R. O Lord make haſt to help me.

V. Glory be to the Father, *&c. Alleluja.*

The Hymn.

TO *Bethlem*, with the pregnant Virginhe, Tra-

Travel'd to pay th' impoſed Subſidie:
Where Chriſt was to be born, and in which Place,
He ſhortly ſhou'd his Infant Lord embrace.

Antiphon. All Hail, Honour of, *&c. as before*, pag. 113.

V. O holy *Joſeph*, pray for us.

R. That we may be made worthy of the Promiſes of *Chriſt*.

The Prayer.

ASſiſt us O Lord, we beſeech thee, *&c. as before*, pag. 114.

At the Sixth Hour.

Jesus, Mary, Joseph.

O God incline unto my Aid.

R. O Lord make haſt to help me.

V. Glory be to the Father, *&c.*

Alleluja.

The Hymn.

WHen cruel *Herod* th' Innocents oppreſt,
By th' Angel warn'd, tho call'dſt thy Spouſe from Reſt
That taking her celeſtial Babe ſhe might
with thee to *Egypt* make a ſpeed Flight.

Anti-

ntiphon. All Hail, Honour of Patriarchs, Steward of the Church of God, who t conſerve the Bread of and the Wheat of the t.

. O holy *Joſeph*, pray for

. That we may be made thy of the Promiſes of *iſt.*

The Prayer.

Aſſiſt us, O Lord, we be- ſeech thee, *&c. as before,* . 114.

At the Ninth Hour

Jeſus, Mary, Joſeph.

V. O God incline unto Aid,

R. O Lord make haſt to me.

V. Glory be to the Father, *Alleluja.*

The Hymn.

THY Foes being dead, t
mad'ſt no longer ſtay
But into *Galilee* didſt b
away
Mother and Child, Heaven
Advice did give,
And thou at *Nazareth* di
humble live.

S. Joſeph.

ntiphon. All Hail, Honour
rc. as before, pag. 119.

. Pray for us, O holy *Jo-*

. That we may be made
hy of the Promiſes of
ſt.

The Prayer.

Sſiſt us O Lord, we be-
ſeech thee, *&c. as before,*
114.

At Even-Song.

Jeſus, Mary, Joſeph.

O God incline unto my
Aid.
. O Lord make haſt to help

BLeſſed *Jeſus* (of t
the glorious Ligl
At twelve Years old
unto thy ſight;
But finding him amon
ctors thou
His Guardian was, to
Angels bow.

Antiphon. All Hail,
of, *&c. as before*, 119.

V. Pray for us, O
ſeph.

R. That

The Prayer.

ASſiſt us, O Lord, we beſeech thee, *&c. as before*, pag. 119.

At Compline.

Jeſus, Mary, Joſeph.

V. COnvert *us*, O God, our Saviour.

R. And turn away thine Anger from us.

V. O God incline unto my Aid.

R. O Lord make haſt to help me.

V. Glory be to the Father, *&c. Alleluja.*

The Hymn.

O Happy Man, to b
braced by
Chriſt and the Virgin in D
Agony:
That ſo thou might'ſt thy
directly bend,
To *Limbo*, having made a
End.

Antiphon. All Hail, H
of, *&c. as before.* pag. 119.

V. O holy *Joſeph*, pray fo

R. That we may be
worthy of the Promiſe
Chriſt.

The Prayer

ASſiſt us, O Lord, w
ſeech thee, *&c. as*
pag. 114

The Commendation.

THeſe Hours Canonical I
have addreſt,
thee, Saint *Joſeph* from a
zealous Breaſt:
hat by thy Prayers, thou wilt
obtain that I,
ay live with thee, in Heaven
Eternally. *Amen.*

THE LITANY OF St. JOSEPH.

LOrd have Mercy on us.
Chriſt have Mercy on us
Lord have Mercy on us.
Chriſt hear us.
Chriſt graciouſly hear us.
O God the Father Creator
the World, Have Mercy
us.
O God the Son Redeemer
Mankind, Have Mercy
us.

d the Holy Ghoſt, per-
er of the Elect, Have
rcy on us.
ed Trinity, three Perſons
one God, Have Mercy
us.
Mary Queen of the
ole World.
Joſeph, Spouſe of the
ſed Virgin.
Joſeph, ſanctify'd be-
: Birth.
Joſeph priviledg'd and
ſerv'd from all mor-
Sin.
Joſeph, confirm'd in
ıce.
Joſeph, Honour of the
riarchs.
Joſeph, repleniſh'd
h unſpeakable Bene-
ions.

Pray for us.

Saint

Saint *Joſeph*, reputed Father of *Jeſus*.

Saint *Joſeph*, abounding with all the Gifts of the Holy Ghoſt.

Saint *Joſeph*, who adored *Jeſus* in the Crib.

Saint *Joſeph*, an Angelical Man.

Saint *Joſeph*, who by the Admonition of thy good Angel, preſerved'ſt *Chriſt* from the Fury of *Herod*.

Saint *Joſeph*, who (as a *Principality* of the firſt Hierarchy of Angels) didſt govern *Chriſt*.

Saint *Joſeph*, who as a Vertue, wert a Miniſter to *Chriſt*.

Saint

Joſeph, Greater than
: *Dominations*, whom
: King and Queen of
:aven obey'd.
Joſeph, in whoſe Arms
l Boſom *Chriſt* was
ted as in a Throne.
Joſeph, Who as a
erubin, had'ſt care of
: Virgin of the true
radiſe.
Joſeph, a Seraphical
an.
Joſeph, a moſt high
ntemplative Soul.
Joſeph who diedſt in
riſt's Arms.
Joſeph, who didſt hear
gelical Muſick.
Joſeph, Precurſor of
riſt to the Holy Fathers
Limbo.

Pray for us.

Saint

Saint *Joſeph*, who aroſe with *Chriſt* from the Dead.

Saint *Joſeph*, who in Body and Mind, did enjoy peculiar gifts of Glory.

Saint *Joſeph*, Our dear Patron, and Defender.

Lamb of God that takeſt the Sins of the World, us, O Lord.

Lamb of God, that taketh the Sins of the World, us, O Lord.

Lamb of God, that takeſt the Sins of the World, mercy upon us.

O Lord hear my Prayer;

And let my Supplication to thee.

The Prayer.

ASſiſt us, O Lord, we beſeech thee, *&c. as before,* ge 114.

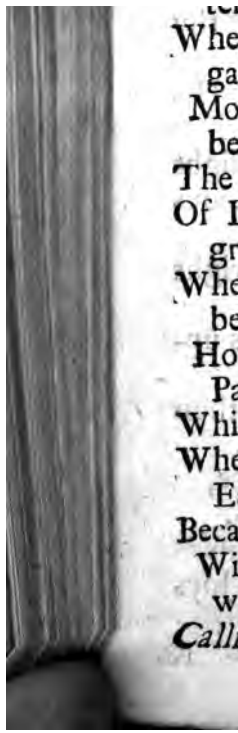
THE

THE HYMN

In Honour of St. *JOSEPH.*

HAil Holy *Joseph*, whose pure Mind,
Rendred thee fit to be design'd,
The Husband of a most pure Bride,
To Royal *David* both ally'd.
Hail Guardian of God's Son on Earth,
Fore-to'ld of his stupendious Birth.
And other Heavenly Secrets, *known*

to thy ſelf and Spouſe alone.
low often did thy happy Arms
are that Sacred Bade from
Harms;
ien with him, and thy
Virgin-Wife,
onſtrain'd to fly, to ſave His
Life!
/ith what unſpeakable delight
idſt thou enjoy the precious
ſight,
)f thy Redeemer, whoſe bright
Eyes,
)id far out-ſhine the Sun's up-
riſe!
How many times didſt thou
imbrace
The tender giver of all Grace,
And didſt as often fix a Kiſs,
To fill the meaſure of thy Biſs?
To whom did God ſuch Joys
Impart,



When *Jeſus* loſt, was
gain.
Moſt happy was thy l
be
The Paradiſe, in which
Of Life did proſper,
ground,
Where that firſt grew,
be found.
How ſweetned was
Pains,
While *Jeſus* lived on th
Whereby the Food tha
Eat,
Became all Sanctified N
With thee he frequ
walk,
Calling thee Father in

And by his charming ſweet Diſcourſe,
Did Sorrows from thy Heart Divorce.
No Inſtruments, however Strung,
'Ere ſounded like our Saviour's Tongue;
Which thou heard'ſt hourly! Happy then
Wert thou above the reſt of Men.
And when, in age, reſiſtleſs Death,
Gave ſummons to thy lateſt Breath,
Cou'd thou more happineſs, deviſe,
Than to have *Jeſus* cloſe thine Eyes?
Great is thy glory ſure above,
Whom *Chriſt* did ſo intirely love,

As on thy Perſon to beſtow,
Such Priviledges here below.
Then let us all, with one conſent,
Beſeech Saint *Joſeph* to preſent,
Our wants to God; and for us
Pray,
That ſerve our Lord we ever may. *Amen.*

The Prayer.

OMnipotent and Merciful Lord *Jeſus* who did'ſt provide Saint *Joſeph*, the juſt, Son of *David*, for Spouſe of Bleſſed *Mary*, thy Virgin-Mother, and choſe him for thy Nurſing-Father: Grant, we beſeech thee, that by his Prayers and Merits thy Church may enjoy a perfect Peace, and ſo arrive at the

lation of thy everlaſting Viſi-
n. Through the ſame Lord
ſus, our Saviour, who with
ie Father and the Holy Ghoſt,
veth and reigneth one God, for
*r*er and ever. *Amen.*

THE BEADS OF St. JOSEPH.

UPON the great Beads, you recite the following Prayer which the Holy Church makes uſe of in his Divine Office.

The Prayer.

ASſiſt us O Lord, we beſeech thee, by the Merits of the Spouſe of thy moſt Holy Mother, that what of our ſelves we cannot obtain, may be given us by his interceſſion:

Who

ho liveſt and reigneſt with God e Father, in the unity of the Ho- Ghoſt, World without end. Amen.

pon the leſſer Beads, you ſay.

MOST glorious Patriarch S. Joſeph, *Foſter Father of* ſus, *and Spouſe of the ever Im- iculate* Mother of God. *Pray us now, and at the hour of our ath.* Amen.

Seven

SEVEN
PRAYER

In honour of the Seven Dolours a
Seven Joys of St. *Joſeph.*

The Firſt Dolour.

The Tormenting Thoughts, of ſ
ſaking his *Spouſe* with Child

The firſt Joy.

The comfortable Meſſage of
Angel, Joſeph *Son of* David,
not fear to take Mary *for thy Wif*

The Prayer.

O Chaſt *Joſeph*! I moſt hum
petition by this Grief and t

Joy, that you'll make Supplication for my being preſerv'd in unalterable Purity of Soul, and Body, that I may overcome all Temptations and Perplexities, curb my cenſuring others, and that I may, by concurring with divine Inſpirations, deſerve the favourable Aſſiſtance of my good Angel, in directing me to the Performance of my Duty towards God and Man. Thro' our Lord Jeſus Chriſt, who with the Father and the Holy Ghoſt liveſt and reigneſt, one God World without End. *Amen.*

The Second Dolour.

St. *Joſeph*'s beholding little *Jeſus* ſhivering with Cold in the Manger, and ſo miſerably accommodated.

The Second Joy.

His hearing the Angelical Harmony. The Adorations of the Shepherds and the three Kings proſtrate before the Infant God.

The Prayer.

COmpaſſionate St. *Joſeph*, I moſt humbly petition by this Grief and this Joy, that you'll make Interceſſion for me, that my frozen Heart may become a fervent Receptacle of my dear Redeemer in the adorable *Sacrament of the Altar*; and my poor Soul a permanent dwelling Place of the *Holy Ghoſt*. I now freely offer my Memory, Will and Underſtanding to be govern'd by divine Providence, beſeeching God by your Merits, that I may adore him ſo faithfully on Earth, as to deſerve to *ſing* eternally with the bleſſed Angels, that

oyful Canticle, *Glory be to God*
gh. Thro' our Lord, *Jeſus*

Our Father. Hail Mary.

The Third Dolour.

ſeph's beholding Chriſt to ſhed
ſacred Blood ſo early in the
cumciſion.

The Third Joy.

pronouncing the moſt ſacred
l ſaving Name of JESUS, as
: eternal Father had order'd by
: Angel.

The Prayer.

int *Joſeph* my potent Patron! I
noſt humbly petition by this
f and by this Joy, that you'll
: Interceſſion for me, that I may
Tears of perfect Contrition, for
being

rejoyce that my Jeſus w
bleed at that tender Ag
me and all Mankind fi
ſting Perdition. I likev
the ſaving Name of *Jeſu*
deeply imprinted in m
Memory, as never to t
do any thing againſt
nour. Thro' the ſame
Chriſt, &c.

Our Father. Hail

The Fourth Dolo

The Words of *Simeon*

The Fourth Joy.

it *Simeon* ſaid, that *Chriſt* would
: a Light to the Gentils, the
lory of *Iſrael* and Reſurrection
many.

The Prayer.

aint *Joſeph*! Comforter of the Af-
flicted, I moſt humbly petition,
his Grief and this Joy, that I
be tender and compaſſionate in
Sorrows and Misfortunes of my
ghbour, that I may partake fully
he Dolours and Merits of the
ſed Virgin, ſtanding under the
ry Croſs of her bleeding Son, to
End my Saviour may be a clear
ht to me in walking the narrow
y by a holy Life, towards the
tifical Viſion of my God, and a
ious Reſurrection. Thro' the
e Lord Jeſus Chriſt, *&c.*

Our Father. Hail Mary.

The

by perfecuting

The Fi

The falling down
at the Approa
God.

The P

HOly St. *Jose*
ſign'd to Al
therly Appointme
ons; I moſt humbly

r. That I may, by your Interceſ-
ı experience the unſpeakable Joy
trampling on and keeping under
ɔt the deform'd Idols of inordi-
:e Paſſions and vain ſordid Plea-
es, ſo much courted and ador'd
the vicious World. Thro' our
:d *Jeſus Chriſt*, &c.

Our Father. Hail Mary.

The Sixth Dolour.

e Fear St. *Joſeph* had at his coming
rom *Egypt* hearing that *Archelaus*
;n'd.

The Sixth Joy.

lers from Heaven by an Angel,
ſo return Home with *Jeſus* and
is bleſſed Mother.

Vigilant St. Jo
dian of Jesus
down from Heav
Client surrounded
gers of falling into
into Hell. I moſt
by this Grief and thi
intercede for me, tha
any thing but offen
God. Protect me fro
of infernal Powers, a
Paſſion of Chriſt, that
onate my Infirmity,
with his Grace

Happineſs. Thro' our Lord *Jeſus Chriſt.*

Our Father. Hail Mary.

The Seventh Dolour.

St. *Joſeph's* looking *Jeſus* at twelve Years of Age, when returning from *Hieruſalem.*

The Seventh Joy.

His finding *Jeſus* in the Temple, ſitting amongſt the Doctors, who were aſtoniſh'd at his Wiſdom.

The Prayer.

SAint *Joſeph*, my powerful Advocate, who in the loſing and finding of *Jeſus*, experienc'd the two

Extreams of intenſe Anguiſh and tranſporting Joy; I your unworthy Suppliant moſt humbly petition that I may never loſe my God by mortal Sin, altho' it were to enjoy as many pleaſant Worlds as Omnipotency can create. I now ſeriouſly repent and will lament, during the Remainder of my Life, for having ſo frequently paſſed unconcern'd with divine Grace. I having nothing worthy of Acceptance to atone for my Crimes and pay off my Debt. I offer the Merits of my Redeemer, which he has made my own, and you glorious Foſter-Father of *Jeſus*, offer me all the aforeſaid Dolours and Joys, that by worthy Fruits of Penance I may ſeek my Creator ſorrowing, and after a happy Death, adore him in the Heavenly *Hieruſalem*, there to enjoy what the

Heart

Joys of S. Joſeph.

Heart of Man has not concei
Thro' our Lord Jeſus Chriſt, *&c.*

Our Father. Hail Mary.

EIGHT
MEDITATIONS

upon ſome Paſſages of the Life of St. *Joſeph*, which may ſerve through his Octave, or at other times.

MEDITATION I.

the Sanctification, Birth and Name of Joſeph.

The Preparatory Prayer.

I beg humbly of God, that your Memory, Underſtanding and Will may be employ'd to his greater Honour and Glory, in this mental Prayer.

First Prelude.

Imagine you ſee at *Nazaret* that Birth of St. *Joſeph*, and ponder Difference, wherewith Men bleſſed Spirits regarded this Infant.

Second Prelude.

Beg Light to ſee the Vanity the World, and Grace to deſ it.

POINT I.

Conſider. THat St. *Joſeph*, was ſanctify'd in his Moth Womb. *Gerſon Serm. de nativit habito in Concilio Conſtantienſi. Part. Alphabet. 59. lib. 2. Offi Hieroſolymitanum. Jacobus de Val ſuper Magnificat*) being deſign'd a higher Station than that of S.

B

Baptist, or the Prophet *Jeremy*, who both were Saints before their Birth. Admire and love the Purity of this holy Infant. His Soul was more charming by ſanctifying Grace, than all the celebrated Faces of the World. We may truly ſay, Oh beautiful St. *Joſeph*! *Many rejoiced in your Nativity*, both Angels and expecting Souls in *Limbo*, you being born, who was to be the lawful Father to the long promis'd *Meſſias*, Spouſe to the Mother of God, Governour of *Jeſus*, and Maſter of the ſacred Family, you appeared like a clear dawning of the Day; uſhering in the glorious Son of Juſtice. I congratulate with you for your early Sanctification, and give thanks to my God for the Prerogatives deſign'd you from all Eternity. I take Complacency, that you are rais'd ſo high above other Saints, and 'twill be a Satisfaction, if ſo inſignificant a Creature as my

ſelf can any ways promote Honour.

POINT II.

Conſider THis noble Infant born in a poor li
Houſe, without ſuch diſtinguiſh
Marks of Grandeur, as are ne
wanting at the Birth of Princ
Reflect, that as *the Heavens are*
exalted above the Earth, ſo are
Thoughts and Ways of God differe
from thoſe of Men. *Iſaias* 55. Re
belling Worms of the Earth, ſi
under the Shade of triumphant
Laurels, altho' as vicious as bloody
Nero and ſavage *Diocleſian*, whilſt
Job the Idumean Prince, is ſcorn'd
upon the Dunghil, and *Joſeph* the
next Heir to the Scepter of *David*
is not taken Notice on. After this
Manner the Almighty treats his
Choſen Favourites. The *poor* Rich
Man, who was cloath'd in Silks,

and

commanded in *Purple*, who
ted ſplendidly every Day (St.
e 16.) ſiting under a ſtately
opy, and ador'd by his flat-
ng Paraſites, was ſo intoxicated
h Pride, that he doted on his
Miſery, in that miſtaken flou-
ing State, he was odious to his
ator, contemptible to the An-
, and notwithſtanding his fune-
Pomp, the *Son of God*, wrote
dreadful Epitaph, *Buried in Hell!*
ſt the *Rich* Poor Man fainting
is Gate, for want of caſt away
ms, and pamper'd Dogs licking
Ulcers, was waited on by An-
, to take his Place amongſt
archs, *Prophets* and *Kings*. O the
ty and Riches of holy Poverty!
he dangerous Circumſtances of
e who receive more temporal
ours than others, which will
er their Judgement more ter-
for abus'd Bounties. Lord open
Eyes to ſee and contemn the
frothy

frothy Pomp of the World.
me a ſound Judgement to un
lue my ſelf. Create a clean
in me, removing that which h
has been harden'd; by the In
ſion of St. *Joſeph* correct my
and ſtupid Thoughts, that I
ty and pray for unfortunate
tals, who look not forward
ſider, what it is to *be buried*
from whence there is no R
tion or Return.

POINT III.

Conſider. THE Signification
Name of *Joſep*
encreaſe. No ſooner did he at
Uſe of perfect Reaſon than
inflam'd with the Love of G
ſeeing St. *Mary Magdalen d*
made a Vow of perpetual V
at ten Years of Age, probal
Angelical Patriarch offer'd t
ſtimable Treaſure, at a mor

r. He encreas'd ſo fervorouſly
l manner of other heroical Ver-
, as to deſerve afterwards the
nd Throne (as many Doctors are
)pinion) of all ſaved Souls in
ven. Holy God! I bluſh and am
founded in your pure Preſence,
cing back on the black Sins of
depraved Youth. I own, to
e abus'd the firſt Rays of Reaſon,
turning into the broad Way of
World; my firſt Leſſons were
ſtudy my Satisfactions to be e-
:m'd, and I run mad after the er-
g Multitude. As I encreas'd in
ırs my Crimes encreas'd, now be-
ſenſible of all worldly Folly, I
ıitently return. Receive me at
: eleventh Hour, you, who had
mpaſſion of the good Thief, when
ıdy to expire upon the Croſs.

The Colloquy.

BLeſſed Saint. *Joſeph*, ſanc
in your Mother's Womb
born with the Joy of Men and
gels, make powerful Interceſſio
me, that my pious Reſolutions
not prove abortive. That I ma
born to an interiour and ſpi
Life. That I may have ſuch an
creaſe of Sanctity, ſuch an a
Love for Purity, ſuch a bje& Thou
of my own Vileneſs, ſo cle
Light to view worldly Great
which is *Vanity of Vanities*, as t
dervalue all things which deſerv
the Character of true Wiſdom,
Heavenly Vertue. Thro' our
Jeſus Chriſt.

MEDITATION II.

Of the humble Calling of St. Joſeph.

The *Preparatory Prayer*, as in the former Meditation.

First Prelude

Imagin your ſelf at *Nazareth*, beholding St. *Joſeph* a comely Youth, exerciſing the laborious Trade of a Carpenter.

Second Prelude.

Beg of Almighty God to inſtruct you, how in your preſent State of life, you may attain true Perfection.

POINT

POINT I.

Conſider HOW Divine Providence order'd, that St. *Joſeph* of Royal Extraction, ſhould be train'd up in the humble Exerciſe of a Carpenter. 1. Not only for his perſonal Maintenance, but that this contemptible Calling, might balance the future Dignities, that were to be conferr'd upon him, and to reſemble the humble Life of the *Meſſias*. 2. That he might decline Idleneſs, ſo dangerous to his vow'd Chaſtity. 3. That he might be a Pattern to Men living in the World, how they might be much in God's Favour. 4. That by the Labour of his Hands he might be enabled to beſtow the nobleſt Charity in ſupporting the Son of God and his Immaculate Mother. My Soul! upon all Occaſions rejoyce in divine Appointments, and take full Notice,

that

olid Perfection is not confin'd
ſolitary Cells of *Nitria*. An
arded Artiſan has taken Place
ory, of all the rigid *Ancho-*
Whoever ſerves his God
faithfully, and loves him more
ouſly, than the ſilent Recluſe,
ave a more reſplendent Crown.
:e that your Creator encoura-
ınd entertains impartially all
ıryants, according to their Me-
ɔy Co-operation with his Grace.
ratulate with St. *Joſeph* for be-
ɔ great a Favourite of Heaven.
a ſtrict Account of your ſelf,
time is employed from Morn-
ll Evening, ponder what is a-
and reſolve upon Regulation,
ıe Interceſſion of St. *Joſeph*.

POINT

POINT II.

Conſider. THAT amongſt Motives, determ
St. *Joſeph* to exerciſe this C
was the Love of Humility and
tification. He had ſo clear a K
ledge of God's Greatneſs, th
thought he could not deſcen
low. O my Soul! what dif
Ideas have you of divine M
and divine Juſtice. You neithe
your Creator as a Father, no
your Redeemer as a Judge.
Joſeph had little to ſatisfy for
he would offer Acts of Supere
tion, whilſt I ſtand upon T
with God, ſtoping at ſtrict
gation; and alas! too often
greſs againſt indiſpenſable
mandments. Reflect likewiſe o
falſe Notion of Worldlings con
ing Mortification; they conc

hat voluntary Sufferings appertain o ſuch who have renounc'd the World, and live in Convents, as if he Sinner deſerv'd not greater Puniſhment than the Saint. Ponder ow often you have heinouſly injur'd God, whilſt perhaps the mortify'd eligious never loſt Baptiſmal Grace. ake up the Croſs in time, mortify our ſelf to ſatisfy for paſt Treſaſſes. Be liberal to God if you exect extraordinary Lights and Imulſes. Be careful by a Guard over he Senſes, to preſerve a pure Inteiour. Beg by St. *Joſeph*'s Interceſion, that you may not diſpleaſe God enially, even by the Caſt of an Eye, r a leſs edifying Jeſt.

POINT

POINT III.

Conſider. HOW St. *Joſeph's* ful Life was ac
ny'd with Purity of Intenti
recting all his Thoughts and
performing all his Actions
greater Glory of God. Thi
ctice prepar'd him for the Pr
tives, diſtinguiſhing him from
Mortals. Right Intention e
to reward what in it ſelf is i
rent, as being not command
prohibited, it gives Standard
to the meaneſt of our Actions,
vances a Treaſure to attend
taking Leave of the World,
a ſort of continual Prayer. L
the irrecoverable Loſs of many
ons, not being meritorious, f
Defect of pure Intention. Y
ver wanted vain and malicious
tions obeying the Suggeſtions

ſernal Enemy. Deſert him for e future, and whether you Eat ink or Sleep, make an Offering, d tell Almighty God, you comply th theſe Neceſſities to pleaſe him. ike St. *Joſeph* for your Maſter, to ach you how to join exterious Em-byments, with interiour Intention d Attention.

The Colloquy.

OMnipotent *Creator*! whoſe un-erring Providence, adds Joy ery Moment to the Angels in eaven, and to Saints upon Earth, moſt humbly beg by the Interceſ-on of St. *Joſeph*, that I may chear-lly acquieſce, and rejoice in every ing that comes from your Father-Hand. That I may be vigorous executing your divine Will, and orify you in my preſent State. Grant

Grant me the true Spirit
fication, to ſubdue my
Paſſions, to ſatisfy for
paſt, and to be a Preſerva
future Dangers. Grant,
Purity of Intention, the
my Actions may be acce
you, as the two little M
of the poor Widow, thr
the Treaſury of the Temp
our Lord *Jeſus Chriſt*, &c

MEDITATION III.

Of the Marriage of S. Joſeph.

The *Preparatory Prayer.* As in the firſt Meditation.

Firſt Prelude.

Imagin your ſelf to be in the Temple of *Hieruſalem*, when the High Prieſt gave to *Joſeph* the Immaculate Virgin *Mary*. How the *Patriarch* eſpous'd her, by putting a Ring upon her Finger, with other Ceremonies according to the written Law, in token that he made her Partaker of all his Goods, and took her into his Protection.

Second Prelude.

Beg Light to underſtand
ſteries of this Matrimo
Grace to reap Fruit from th

POINT I.

Conſider. THoſe Words of *Houſe and R*
given by Parents, but properl
dent Wife is given by our Lord.
19. 14. *This Seat of Wiſdo*
great a Bleſſing to St. *Joſe*
he might truly ſay, *all goo*
came with her Sap. 7. 11. She
a plentiful Portion for his in
in all manner of Vertues. C
ſiſted perſonally at the Ma
Cana of Galilee, and we may
plate, what a Bleſſing was
on the mutual Contract of

s to become the *Mother of God*;
l him whom the ſecond Perſon of
Bleſſed Trinity was to obey.
is was the moſt honourable Mar-
ge (*ad Heb.* 13.) ſince the Creati-
and with a copious Infuſion of
ine Grace, *God joyn'd them.* St.
th. 19. 16. Ponder likewiſe how
Merits of St. *Joſeph* promoted
1 to this Dignity, *For a good Spouſe*
iven a Man for his good Actions.
:leſ. 26. 3. Study to pleaſe your
:ator, by Purity of Intention, in
oſing a State of Life. Endea-
ır to be much in God's Favour by
d Works. If you have Faith to
love Mountains, it avails no-
ng without Charity. The Devils
ieve and tremble; they made a
feſſion that *Chriſt* was the *Son of*
! (St. *Mat.* 8.) yet remain'd damn'd
rits. Such as live not up to their
ief, have *the Faith of Devils, not of*
ſtles. St. Aug. ſerm. 38. de temp.
nent the Sins and Scandals of

one Father in Heaven.
that if it is your C
a married State, yo
rifh your Conſort, to
and Union, to av
and Miſunderſtand
make one Civil Bod
mitive Chriſtians, hav
one Soul. Love your
lov'd his Church (ad E
for the Love of it, laid
cious Life. Beg Bleſſ
Concerns, by ſh

POINT II.

ſider. ALmighty God was pleaſed to acquaint World in theſe two noble ſons, with the Dignity of Virgi-y, and Value of Vows. They h had conſecrated their Virgini to their Creator, and one was ſen to be Mother, the other al Father to the Son of God. neſtimable Treaſure of Chaſtity, t renders mortal Men, like to gels. Unſpotted Virgins, ſing rticles before the Throne of God, uliar to themſelves. (*Apoc.* 14. 3.) ey attend the *Omnipotent Son of l, wherever he goes.* The Religi- of both Sexes, who profeſs and erve this Evangelical Counſel, y *be call'd* Sons and Daughters of *y and Joſeph.* O Virgin Mother,

O Virgin Spouſe ! beg and o
me, chaſt Diſpoſitions and
Reflect whether Edificati
Modeſty appear in your C
tion, if not, reform. Det
Company of ſuch Perſons w
indirectly caſt out Words
to Levity. Fling aſide or
burn Books which recount
ceſſes of paſſionate Love t
tures. Irregular Suggeſtio
from the Memory to the
ſtanding, and ſo to the W
move the Fewel to prevei
Fire. Lament Failings o
Kind ſoever, againſt this An
Vertue.

PC

POINT III.

Conſider. SAint *Joſeph* provided for the bleſſed *Virgin*, and took her into his Protection. You alſo promote her Honour with thoſe under your Charge. Suffer not any one to ſpeak with leſs Reſpect of her, or her glorious Spouſe. Avoid the Converſation of thoſe who leſſen Devotion to theſe great Souls. Have a filial Confidence in their Protection and congratulate with your ſelf, for being ſo happy as to be devoted to them. Reſolve to practiſe ſomething in both their Honours. Do not be ſo groſly miſtaken, as to think eternal Happineſs muſt coſt you nothing. Strip your ſelf of former Fancies, and loath what you hitherto have admired. Look up toward

ward Heaven, begin to overco
what you vainly fear'd. He
ſtronger who ſtretches out
Hand to ſave you, than he t
keeps you back in Thraldom.

The Colloquy.

OMnipotent God! at wl
Command every Tree
duc'd *Fruit in his Kind* (Gen. 1.
Grant me by the Interceſſion of
noble Virgin-pair, that I may f
you faithfully in the Station
have plac'd me. I firmly bel
every Title you have reveal'd,
help my Incredulity, leaſt I
in the unfortunate Numbe
fooliſh Virgins who carried L
without Oyl. Aſſiſt me with
powerful Grace, that I ma
as I profeſs; that I may be h

itable and chaſt, and not ſtand
the barren Fig-tree, and be
vel for eternal Flames. Thro'
infinite Merits of *Jeſus* my
iour. *Amen.*

MEDI-

Of St. Joſeph's J
the bleſſed Virg
St. Elizabeth.

The *Preparatory Praye*
former Meditations.

Firſt Prelud

Imagin your ſelf a
the bleſſed Virg

Second Prelude.

Beg Grace to be charitable to your Neighbour, to ſhun Detraction and raſh Judgment, and to be devoted to the bleſſed Virgin.

POINT I.

Conſider. HOW ſome Months after St. *Joſeph*'s Eſpouſals, and a few days after the Angel had declar'd to the bleſſed Virgin the Myſtery of the *Incarnation*, and likewiſe that her Couſin St. *Elizabeth* was ſix Months gone with Child, ſhe humbly deſired leave of St. *Joſeph* to viſit her, but he out of tender Affection would not ſuffer her to go, without his perſonal taking Care of her in that Journey.

O

O admirable Charity! O profound Humility! take hold of all Opportunities of comforting and ſuccouring your Neighbour. If you move in a higher Sphere above others, reflect that to whom much is given much will be required of him. Condeſcend to inferiours: The Mother of God, prevented by a Viſit the Mother of the Precurſor. Who is the bleſſed Virgin, and who am I? My Pride is unexcuſable. O my Soul! ſtudy to be dead to all Vanities, to beware of Diabolical Illuſions, ſuggeſting that ſuch and ſuch Practices, become Men of Honour. Lord give me your holy Love, and I am happy enough to pity wicked Monarchs, even the moſt flouriſhing ones of the Univerſe.

POINT

POINT II.

Conſider. THE many Bleſſings that came by *Mary*. At her firſt Salutation St. *John* was ſanctify'd, he leap'd for Joy in his Mother's Womb. St. *Elizabeth* was repleniſh'd with the Holy Ghoſt, and prophecy'd, magnifying her Maternity, calling her, the *Bleſſed of Women*, admiring her ſtupendious Humility, that being *Mother of the Lord*, ſhe ſhould come to her. O my tepid Soul! Learn to exult with Joy at the receiving of thy Saviour in the holy Euchariſt, make due Preparations, by a ſerious and ſincere Confeſſion, humbly beg that the Interceſſion of *Mary* may be a Means to procure thy Sanctification, for by her God diſtributes his Favours: Repreſent to her thy Neceſſities, and and beg an Alms of her. Reflect alſo that if ſuch Wonders happen'd

at the firſt hearing the Voice of the bleſſed Virgin, to what a Degree of Sanctity muſt St. *Joſeph* arrive, who convers'd with her thirty Years? If ſhe obtains Favours for notorious Sinners, that by her Prayers they return to the Friendſhip of God, and are beautify'd with ſanctifying Grace, 'tis beyond our Reach to comprehend what a Fund of all Vertues ſhe procur'd for her Dear S. *Joſeph*. Contemplate how *happy* was the Man, *who had a good Spouſe* (Eccleſ. 26. 1.) ſurpaſſing the Exellency of the higheſt *Seraphin*, and what a Proficient he was in all Perfection, by her daily Preſence, and heavenly Diſcourſe.

POINT III.

Conſider. HOW the ſublime Vertue of St. *Joſeph* was try'd, when after his Stay in *Zacharyʼs Houſe*, at his Return Home he under-

derſtood that his Immaculate
ouſe was with Child. What ſharp
onflicts paſs'd then betwixt a pure
onſcience and chaſt Affections?
le put the moſt favourable Con-
ruction upon the Occaſion of his
rturing Affliction. He call'd to
ind and revolv'd her unparallel'd
odeſty and Chaſtity, therefore
ould proceed cautiouſly, and not
t with Severity. He knew the
ng promis'd *Meſſias* was to be
rn of a Virgin, and why might
at ſhe be that happy Creature?
earn to excuſe the ſeeming Faults
f others, and if an unbecoming Acti-
n ſhews ſeveral Faces, look upon
e leaſt deform'd; excuſe the In-
ntion, conclude it accidental, and
ar you would have done worſe, in
e like Circumſtances. Bewail all
aſhneſs in cenſuring your Neigh-
our. Ponder alſo St. *Joſeph*'s Zeal
r the Law of God, which he infi-
itely preferr'd, as the chief Ob-

ject of his Love, above whatſoever was under Heaven. My Soul! Deſpiſe what's tranſitory ſtanding in Competition with divine Precepts, prefer not again the Villain *Barabbas* before thy God. Yet the *Patriarch* reſolv'd to *diſmiſs her privately*, that ſhe might not ſuffer in her Reputation, and be ſton'd as an Adulteſs. Be you tender and compaſſionate in the Failings of others; altho' they are Matter of Fact, prevent the ſpreading of them, give a Check to ſuch Diſcourſes. Conſider likewiſe, how divine Goodneſs afforded Comfort, when human Means gave no Relief. An Angel is diſpatch'd to acquaint him with the Myſtery. O what tranſcendant Joy after piercing Grief! Learn to expect the divine Pleaſure with ſettled Reſignation. Truſt in the Goodneſs of your God, accuſe your ſelf of former Diffidence. Congratulate

with

h the bleſſed Virgin and St. *Joſeph* their mutual Joy.

The Colloquy.

Oly Ghoſt ! My God of all Comfort ! If you ſee it expedient, the greater Security of my Salion, that I be toſſed with Triation, permit me not to ſink. Inte Power ! bear me up, you know Weakneſs. Favour me with h Graces, that I may be compaſſate towards my Neighbour, goning my ſelf by the Spirit of Ley and Charity, as if the Caſe were own. I deplore my cenſorious mper, and I reſolve to ſtand upon Guard. 'Tis a Mercy you have me ſee my Wickedneſs. I renyou Thanks for the Deſires of oming better, and for not being rſe than I am; but becauſe of my I am no more able to keep a

Second Prelude.

Beg Grace to profit by St. *Joſeph*'s Contemplations, in theſe Myſteries.

POINT I.

Conſider. HOW St. *Joſeph* being return'd from *Zachary*'s Houſe, was oblig'd to undertake a Winter Journey to be enroll'd at *Bethlehem* with his *Spouſe*, in Compliance to *Auguſtus Caſar*'s Edict. He chearfully obey'd, ſo ought you to do towards thoſe who have command over you, even in difficult Matters. What pious Diſcourſes had he on the Road for thirty Miles, with the Virgin *Spouſe*? He patiently endur'd the Inconveniences in travelling, but many more at finding no Place in the

MEDITATION V.

Of St. Joſeph's *Vertues, exercis'd at the Birth, Circumciſion and Preſentation of* Jeſus *in the Temple.*

The *Preparatory Prayer.* As in the former Meditations.

First Prelude.

Imagin your ſelf with the bleſſed Virgin and St. *Joſeph* in a ruinous Stable at *Bethlem*, where *Chriſt* was born, and laid in a Manger betwixt an Ox and an Aſs. How afterwards St. *Joſeph* circumcis'd him, and gave him the holy Name of *Jeſus*. Laſtly how he preſented the Son of God in the Temple, where he was met by *Simeon* and *Anna*.

Son of *God* would be born in t
ſevere Circumſtances, he choſe
he loved. Be you vile in your
Eyes, cut off Superfluities by M
tification. Beg that violent Paſ
may freez, that you may be a d
ling place for *Chriſt*. The B. *V*
and St. *Joſeph*, being rapt in Pr
and Contemplation, the *Imm*
Son of God, was born accordin
the Fleſh. He wept upon the
Ground, and *Joſeph* joyn'd with
Tears of Fatherly Tenderneſs
every Infant cry, he ſent H
breaking Sighs to Heaven, and
ſtrate before him, honour'd him
heroical Acts of Faith like his,
ſaid afterwards, *Thou art Chriſt*
Son of the living God. He ador'd
Saviour, he thanked him for his
menſe Goodneſs. You imitate t
and the like Acts. Lament
your Sins were the Occaſion of
Lord's weeping in a Manger.
ſee what Joy ſucceeded, when

Crib reſembled Paradiſe. Quires of Angels ſang *Glory to their God*, the Shepherds ador'd, the three *Kings* in an humble Poſture offer'd rich Preſents to their Almighty Soveraign. Do you alſo join with the heavenly Spirits, rendring Thanks for innumerable Favours, which you may call to mind one by one. Offer your Memory, Underſtanding and Will to him who gave you them. Beg by St. *Joſeph*'s Interceſſion, that you may adore God upon Earth with an undefiled Conſcience, and eternally in Heavenly Glory.

POINT II.

Conſider. SAint *Joſeph*'s Obedience to the Law, in circumciſing his Saviour, who was exempt from it, yet would bear the Badge of Original Sin tho' uncapable of committing any. You excuſe your

ſelf criminally from a Perfo
of the divine Law, and ſtudy
pear a Saint, whilſt you are
veterate Sinner. Examin,
deteſt Pride the Source of a
Jeſus's Humility confound
Hauteneſs. Reflect how St.
Heart was wounded with Gr
fore he ſaw the Blood of Chr
the pronouncing the Name
he fell upon his Knees, t
Quires of Angels proſtrated
Hell trembled, that Name h
confound their inſulting cr
tive Souls. Give Tears of C
ction to him, who redeem'd y
Streams of Blood. Take n
the Name of the Lord your
vain, which is *Holy and Terri*
ſuffer any under your Comm
ſpeak that Language of
What lies in your Power co
the Salvation of others. Sin
deſcended from Heaven, to ſ
ful Mankind, do you condeſ

what may be inſtrumental in ſo glorious a Work.

POINT III.

Conſider. WHat Saint Luke records *cap.* 2. *His Father* (ſo the Evangeliſt ſtiles St. *Joſeph*) *and Mother were marvelling at what was ſaid of him.* They were in Extaſies, hearing the Prophecies of *Simeon* and *Anna.* They marvell'd that *God ſo loved the World, as to give his only begotten Son.* They admired the infinite Goodneſs of Chriſt contemplating in him the boundleſs and bottomleſs Ocean, as it were, become a Drop, and the whole fiery Sphere a little Spark. They were aſtoniſh'd that he who created the Univerſe with a few *fiat's*, was to be redeem'd with a Pair of Turtles. They offer'd him to the eternal Father,

Father, and to compleat this inestimable Purchase, gave what was requir'd by the Law of *Moyses*. My poor Soul! joyn with them in Admiration, marvel that Christ should love you, an ungrateful Worm, so ardently, as to weep for you, to bleed for you. Admire his divine Patience in not punishing your manifold Crimes, whereas many have been cut off in the Flower of their Youth, and sent to burn eternally in Hell, for Sins not coming up to the Number of Yours. Stand confounded, reproach your self, and having so frequently sold your Lord, like treacherous *Judas*, for petty Interest or sordid Passions, rejoice that he has ransom'd you, and gives you Grace to purchase his Favour by Newness of Life, resembling the Simplicity of the Dove.

The Colloquy.

O My Infant God! how may it be ſaid of me, *has known his Owner, and t the Manger of his Lord* (Iſa But I have not known you. mire your Love and Cha admire my Tepidity and Stu Ancient Goodneſs, I come l love you. Altho' at the el Hour, beſtow on me the pr Penny, be to me a *Jeſus,* an who both fed and bled for m fortunes, let me partake of th verſal Charity. Grant by th terceſſion of St. *Joſeph,* tha Purpoſes may be perfected by rous Execution. I alſo beg when I entertain you in the bleſſed Sacrament, I may l *vour'd* with ſuch Affections

doration, Love and Thankſgiving, as St. *Joſeph* experienc'd when he took you back into his Arms from *Simeon*, to reſtore you to your bleſſed Mother. *Amen*.

MEDI-

MEDITATION VI.

Of the Flight into Egypt, *retu from thence, and of the loſs* Jeſus, *and finding in the Temp*

Preparatory Prayer. As in t former Meditations.

First Prelude.

Imagin your ſelf travelling wi that bleſſed Company, in ſo ted ous a Journey, and a rigid Seaſo *Jeſus* not being *one year* Old (*Ma donatus in Math. & alii*) reflect ho they ſpent their time for ſeveri Years, at *Heliopolis*, which is inte preted the *City of the Sun.* How a ter their return to *Paleſtine*, the went to adore in *Jeruſalem*, whe *Jeſus* was loſt, and found in th Temple, ſitting amongſt the Do *ctors.*

Sec

Second Prelude.

Beg Light, and Grace to practiſe ſuch Vertues, as S. *Joſeph exercis'd* both in *Egypt*, and *Judea*.

POINT I.

Conſider, WHEN S. *Joſeph* receav'd the Command, *Ariſe, take the Child, and his Mother, and fly into Egypt*, he obey'd that ſame Moment. He quitted Home, Country, Conveniences, to live amongſt perverſe Idolaters, who hated the Hebrews. He travell'd thro' Deſarts, wanting ſometimes Neceſſaries, paſſing from Mountain to Valley, to find a little Spring to refreſh the fainting Family. The love of *Jeſus* made all things eaſily to him. O my diſobedient Soul! How often has *God* commanded me by *clear* Inſpirations, *Ariſe*, perform *that Act of* Vertue, Fly that dange-

rous

rous Company, burn that pernicious Book, make haſt to the Throne of Mercy, by ſerious Repentance, and I ſlumber'd on in my habitual Tepidity, and ſlept in my Iniquities? I will now *ariſe* with the *Prodigal Son*, I will make haſt to my heavenly Father, loving, grieving, confounding my ſelf, and purpoſing newneſs of Life, and ſurmounting with divine Grace, all Difficulties laid in the way, by Men or Devils. Ponder how it pierc'd S. *Joſeph* Heart, to ſee his God offended by thoſe profane Idolaters. You have ſo little Compaſſion for other Sinners, that you will not drop one Tear for your own Crimes. S. *Joſeph* took Pleaſure to be deſpis'd as a vile Artiſan, working to ſupport the ſacred Family. Your daily Study, is to be Eſteem'd, you Court Vanity, and ſhun ſolid Glory. My Soul! bear up in hard Uſage, diſown utterly the maxims of the World. Refuſe

not to be cloath'd with Contempt, like thy *Lord* and Maſter. Be not terrify'd with an imaginary Enemy, and league with a Real one.

POINT II.

Conſider. THE ſtedfaſt Hope, and invincible Fortitude of S. *Joſeph.* His whole truſt was in divine Providence. He gave no Attention to diabolical Suggeſtions, *viz.* Why to fly? Why ſo far of? Why at this Seaſon? *Why* into *Egypt?* Why not to the three *Kings*? Who would take it as an honour to entertain us, but to a perverſe Nation where we cannot expect other Treatment, then Affronts and ill Uſage? The holy *Patriarch* was deaf to this Language, he chearfully aroſe at Midnight, like great *Abraham*, when commanded to Sacrifice his Son *Iſaac*; nothing could deter him, to move one ſtep out of the Road God

had

id appointed him. All the Mon-
ers of *Egypt* were looked on with
ſdain and contempt, *God was his*
ope. Be not you curious to pry
to divine Government, reject car-
al Arguments, diſſwading from
hat the *Almighty* Commands. Fix
our Eye on Heaven, and as Diffi-
lties ſhew themſelves, let your
ope encreaſe. Beg by the Inter-
ſion of S. *Joſeph*, Courage and
eſolution, to quit all that's dear up-
n Earth, rather then diſobey the
oice of your *Creator.* Make re-
xt Acts, that the *All Powerful is*
ur Hope, who will ſend Relief in
ie time, as he did to S. *Joſeph* by
n *Angel*, ordering the Return of
ie *Sacred Family* back again to
leſtine.

POINT III.

POINT III.

Conſider. THAT every Man
oblig'd to go and w
ſhip *God*, in the Temple of *Jer
lem*, on the Feaſt of *Azims*. It la
ſeven Days, and altho' S. *Jo*
might have made only his Ap
rance, and return to *Nazareth*,
to fullful the Law, he remaind
ſeven Days, taking that Opportu
ty, to ſatisfie his Devotion by
nouring the *Eternal Father*, in
own Houſe. You likewiſe end
vour to have interiour Fervour
Recollection, as alſo exteriour
verence and Modeſty, at the t
of divine Service and in priv
Prayer. S. *Joſeph* was Apprehen
in coming back to *Jury*, beca
Archelaus reign'd, now he Fears
to appear in *Jeruſalem*, where a c
Prince ſat upon the Throne, bec
the worſhip of *God* was concer

you couragious in diſcharging ur Duty, undervalue humane ſpects, and what the wicked orld may ſay of you, by obeying d more than Man. Conſider alſo w *Chriſt* being loſt, *S. Joſeph* ught him with a ſorrowful Heart, could not find him amongſt *his indred and Acquaintance*, nor in y other place but the *Temple*. If er you be ſo unfortunate as to loſe ir Lord by Sin, lament bitterly, ve recourſe to Prayer, turn from reatures, do not deſpond, avoid ccaſions of Relapſe, frequent the H. *craments*, for he is to be found in e *Temple*. Reflect on the twofold y, S. *Joſeph* experienc'd at the ght of *Jeſus*; the *firſt*, becauſe he id found the *God* of his Heart, hoſe profound Wiſdom was admir'd the moſt learn'd Doctors; the *cond* in hearing the *B. Virgin* term m, *Jeſus's Father*, which Prerogave was entertain'd with Humility

and

and Confuſion, as thinking
unworthy of that glorious Tit
Joſeph ſought no Eſteem nor
that's my Folly. I run after
ſhadows of Vanity, and decli
Glory. My Soul! Glory
Croſs of thy Lord *Jeſus Chri*
cauſe all the Angels to rejoyce
return of the loſt Sheep, *tha*
ſtraying-ſelf.

The Colloquy.

JESUS my Maker and M
without whoſe merciful
ance I walk in Darkneſs and
I moſt humbly beg by the Int
on of S. *Joſeph*, that you'll tea
the direct Rode from my *E*
Slavery, the ſervitude of Sin,
which I have ſo long groan
the Liberty of your faithful Se
I have frequently experienc'
Goodneſs, and I know your
my truſt is in both. O! Gra

Conſtancy to contemn the Allurements of the World, and to ſtand undaunted at afflicting Terrors. My dear *Redeemer!* I have too often loſt you by Sin. I have willingly and wilfully parted with you, for what I bluſh to think on. Pity the unfortunate, you who came to ſeek Sinners, of whom I have been the Ring-leader. You are now pleas'd to Bleſs me, with ſo true a Senſe of my former Treſpaſſes, that I grieve not ſo much, for the fear of Puniſhment, as for that my Sins have offended you, the Circle and Center of all Good. I ſtedfaſtly purpoſe by holy Grace to ſeek you ſeriouſly by the Reformation of my Life, that I may find you in the Heavenly *Jeruſalem*, reigning with the *Father*, and the holy *Ghoſt*, World without end. *Amen.*

MEDITATION VII.

Of S. Joſeph's *many years Com* *ſation, with* Jeſus *and* Mar Nazareth.

The Preparatory Prayer. As in former Meditations.

Firſt Prelude.

Imagin your ſelf to have had Happineſs and Honour, of quently entring the little Houſ *Nazareth*; and complate what bably was ſaid or done, by th cred Family.

Second Prelude.

Beg Light and Grace, to pra Vertue, in Imitation of S. Je *during* the Courſe of your w *Life.*

I. POI

POINT I.

Conſider. THOSE words of the Royal Prophet, *with a Saint, you'll become a Saint*, Pſal. 17. 26. and contemplate how great a proficient in Sanctity, S. *Joſeph* muſt have been by daily and hourly Converſation for thirty Years, with the *Holy* of *Holies*, the *Son of God.* What he learn'd in *Jeſus*'s School, is not underſtood by the moſt elevated Contemplatives. S. Paul *rapt into Paradiſe*, 2 Cor. 12. 4. *Heard ſecret words, not lawful for a Man to utter*, S. *Joſeph* was made Partaker of more divine Secrets, and if the ſaid Apoſtle humbly glory'd, that *God made him a fit Miniſter of the new Teſtament*, 2 *Cor.* 3. 6. It cannot be conceiv'd, how S. *Joſeph* was qualify'd to diſcharge his Duty, as legal Father to the *word incarnate*, and real ſpouſe to the *Mother of God.* The long Re-

collection of *Paphnutius*, and the mental-Prayers of *Pacomius*, are but rough Draughts of our Holy *Patriarch*'s uninterrupted Union with his *Redeemer*. He had Theological, Cardinal, and other Virtues in Perfection, under ſo great a *Maſter*. Conſider each apart, and ſingle out ſomething for Imitation. Beg of S. *Joſeph* by the Merits of *Chriſt*, and the love he bore to his Immaculate *Spouſe*, that he'll be your Interceſſor and Inſtructor of Learning the *Science of Saints*. Reflect on S. *Joſeph*'s Care and Pains, to ſupport the Family, all Labour was ſweet and eaſy, undertaken for *Jeſus* and *Mary*. If you have Charge over others, promote *God*'s Honour, and permit not that he be offended: for *whoever has not Care of thoſe under him, eſpecially Domeſticks, has deny'd the Faith, and is worſe than an Infidel*, 1 Tim. 5. 8. If you connive at others Sins, you make them your own.

and although ſilent, you become an Accomplice. Aſſiſt others in ſpiritual or temporal Neceſſities, and you employ your time like S. *Joſeph*, working to pleaſe *Jeſus*.

POINT II.

Conſider. THE words of *Salomon*, Prov. 6. 27. *Can any man hide fire in his boſom, and his Garments not to burn?* Could S. *Joſeph* have the Infant *God* in his Arms, ſo cloſe to his Heart, and not burn with divine Love, like the higheſt *Seraphim?* When the two Diſciples travell'd towards *Emmaus*, and our B. *Saviour*, riſen from his Sepulcher, diſcours'd them upon the Road, they found their *Hearts burning within them, whilſt he ſpake to them in the way*, S. Luke 24. S. *Joſeph* was thrice happy in ſuch Diſcourſe for many Years, the *Son* of *God* declar'd to him, the Interpretation of the

Scriptures and Neceſſity of Suffering. When *Chriſt* fell upon his knees to Pray, *Joſeph* and *Mary* by his ſide, the *Patriarch* loſt himſelf in Extaſies, he annihilated himſelf the preſence of *God*, how often did he tell him, my Lord! *you know I love you*, joy of my Heart, *God* of my Soul! When Tears of Devotion came trickling down his Face. *Samuel* miſtook the Voice of *God*, and took it for *Heli's*, *Joſeph* had certainty in hearing the ſweet Voice of *Chriſt*, diſcourſing Perſonally with him. O my Soul! Prepare the way for divine Grace by fervent Prayer, and according to your Station, ſet others on Fire with the Love of *God*, and their Neighbour. Defer not the time of your Devotions, as if you deſign'd to ſerve your *Creator* in the laſt place, let him have Preference to inſignificant Converſation, and trifling Viſits. Ponder alſo, that probably, according to the Rules of Perfection, S.

Joſeph

Joſeph diſtributed the Hours of the Day. Some he ſet out for Prayer, ſome for pious Conferences, others for Work, and ſo the reſt according to Exigencies; obſerve you likewiſe Order, give good Example, which Influences more than Words. Miſtake not the Voice of the Enemy, transforming himſelf into an Angel of Light. Follow Inſtructions of a prudent *Director*, who will inform you, what is ſuggeſted by Hell and Self-love.

POINT III.

Conſider. HOW hard a matter it is, to find the true Elevation of this reſplendent Star, S. *Joſeph.* If bright rays darted out from *Moyſes*'s Face, after forty Days and forty Nights, converſation with *God* on Mount *Sina* (or as ſome Doctors are of Opinion, with an Angel deputed by the *Creator*) inſomuch

that

that the *Princes* of the Synagogue, durſt not draw near him, and the Law-giver placed a vail over his face, *Exod.* 34. 33. What a glorious Interiour had S. *Joſeph*, who convers'd with *God* made Man, face to face thirty Years? S. *Paul* in his Defence againſt the obſtinate Jews, inſtanced, how he was taught the Law, at the *feet of Gamaliel*, Act. 22. 3. S. *Joſeph* learn'd the higheſt Perfection of the Law from him, who deliver'd it to *Moyſes*... In his daily Actions, he united the active and contemplative Life, ſometimes working for *Jeſus*, at othertimes ſitting at the feet of *Jeſus*, and *hearing the word*. He ſtood aſtoniſh'd to behold him, who commanded the World out of nothing with a few words, working at the Carpenters Trade, and expecting his Orders. Admire divine Goodneſs, be enamour'd with Humility. Joyn jaculatory Prayers to common Actions.

Reflect,

Reflect, that as S. *Joſeph* nouriſh'd Chriſt Corporally, ſo *Jeſus* nouriſh'd his Foſter-Father Spiritually; who improv'd in all Vertues, and became a moſt accompliſh'd *Saint*.

The Colloquy.

OMnipotent God! who *deſcended from Heaven to bring Fire to the earth*, S. Luke 12. inflame my frozen Heart, that I may imitate the Vertues of S. *Joſeph*. As a poor Wretch waits at the Gate of ſome noble and generous *Prince*, expecting an Alms, ſo I appear before you, wounded in all my Senſes by Sin, and craving a Charity in my great Calamity. I grieve for what is paſt, not becauſe I fear, but becauſe I love, nothing has ſucceeded with me, becauſe I never conſulted you. I made you a Stranger to all my Affairs, and repreſented them to others, who could not afford any Relief. I beg by the Inter-

Intercession of S. *Joseph*, that I may decline evil, and do good that I may leave the sinful track of the Broad-way, and walk directly towards you. That I may distribute the few remaining hours of my short Life, to your Honour, and attaining the end for which I was created, that I may Admire, Praise, and Love you, for ever and ever. *Amen.*

MEDI-

MEDITATION VIII.

Of St. Joſeph's *happy Departure.*

The *Preparatory Prayer*, as in the former Meditation.

Firſt Prelude

Imagin to ſee S. *Joſeph* upon his death Bed, our B. Saviour, and his Mother kneeling on each ſide. How he ſweetly rendred his Soul to God, which was conducted by Angels to *Limbo*, and his Body decently interr'd.

Second Prelude.

Beg Grace to lead ſuch a Life, as to be favour'd on your death Bed, by the Protection of *Jeſus*, and the ſpecial Interceſſion of *Mary* and *Joſeph*.

POINT

IV POINT.

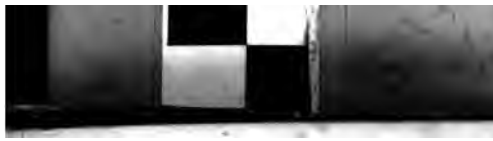
Conſider. THAT before the
tial Feaſt of *Can*
Gallilee, S. *Joſeph* was viſited
the final Sickneſs. (S. *Ephiphan*
78. *Franciſcus Lucas. Baron*) He
exercis'd, (as he had done th
the whole courſe of his Life)
phical Acts of divine Love, an
roical Acts of Patience and Re
tion, which the *Son* of *God* ſu
ed to him. O what a hea
Scene was it, to behold the
Perſon of the moſt B. *Trinity*,
ing on one ſide of his Bed, a
Mother of his *Redeemer* on t
ther? Both tenderly thank'
for the conſtant Care and
undertaken ſo many Years upo
Account. St. *Joſeph* with Te
Joy return'd humble Thanks f
Honour they had done him,
know

knowledging the diſcharge of his Duty, and for their Affection towards him. He beg'd, as the laſt favour in this World, a Bleſſing from *Chriſt*'s Hand, that fills *every Creature with Benediction*, and likewiſe the powerful Interceſſion of his *Immaculate Spouſe*, for a happy Paſſage to *Eternity*. Which being granted with grateful Tears, he petition'd like old *Simeon to be diſmiſs'd in Peace*, and rapt into an Extaſie with the Love of *God*, he breathed out his precious Soul. Thrice happy death the reward of a vertuous Life. My *God*! Let my Departure be like that of the Juſt. Infinite Goodneſs, infinite Power! aſſiſt me now, and at that dreadful Tryal. Let me not be confounded at the hour of Death. Ponder alſo how *Jeſus* with his ſacred Hands, cloſed the *Patriarch*'s Eyes. To deſerve a happy Death, ſhut now your Eyes to the World, *make ſuch* timely Preparations, as

you would wiſh to have done
ſtrugling in your Agony. I
ver Hell by a change of Li
up Aſpirations, deſiring to
ſolv'd and to be with *Ch*
exact in every Confeſſion,
were the Laſt. Do not
mortal Sin, leſt ſuddain De
you, and you be loſt Eterna
dreſs St. *Joſeph*, that you m
the Benediction of *Jeſus*
death Bed, and rejoyce with
of being call'd out of Baniſ

POINT II.

Conſider. THAT if *Ange*
the Soul of
zarus into *Abraham*'s Boſon
ble Quire of thoſe B. *Spir*
commanded to conduct,
on S. *Joſeph*'s to *Limbo*. A
ming thither, they might
of the High Prieſt Joachim



to conquering *Judith*, and ſing, here enters the *Glory of Jeruſalem*, *the joy of Iſrael*, *and the honour of your People*. This is the Soul of great *Joſeph*, who govern'd and ſupported your *Creator* thirty Years, who was ſpouſe to the Mother of *God*. Reflect, how the ſaved Souls of *Kings*, *Patriarchs* and *Prophets*, rejoyced at his Entrance, but much more, when he gave an agreable Relation of the Birth, and Life of the long expected *Meſſias*, and that their Redemption was near at hand. O my Soul! languiſh for that happy Hour, when thy good *Angel* will Conduct thee, to hear the tranſporting Invitation, *enter into joys of thy Lord*. Obey the *Angels voyce*, exciting you to Acts of Faith, Hope, love of God, Contrition and Reſignation, that they may be Familiar to you on the Death-bed. Reflect on former Sins, that if you had been call'd away at ſuch and ſuch a time, you had been

vine Grace. C
our *bleſſed Savio*
late *Virgin*, wa
Corps to the pl
(*Barradius lib.* 6.
the Valley of J
place where afte
Virgin's Body was
Days, betwixt
Mount *Olivet* (*ven*
and ſince the B
Saints have been
Corruption, 'tis no
be of Opinion, that
arch was favour'd

you Reliques, which terrify Devils, and keep them at distance. Detest Novelty, shun the dangerous Company of those who cast out Words, reflecting on any practise of the present Church of *Christ*. Live so, that you may appear with Security and Joy, in the Valley of *Josophat*, when *Christ* comes to judge the World.

POINT III.

Consider. HOW *Christ* our Lord rising from his Sepulcher, visited his expecting Servants in *Limbo*. He took them from thence as Trophies of his bitter Passion; and whereas *many Bodies of Saints* (S. Matth. 27. 52.) *arose that had slept*, we may not doubt of St. Joseph being of that happy number, for *piously believ'd* (St. *Bernardin Tor. Serm. de St.* Joseph, *Gerson*, &c.) St. *Joseph* is both Soul and Body glorious in Heaven, altho' those others arising at that time mis-

turn to their Tombs. The *Son of God*, and the holy *Patriarch*, went to viſit the *Dolorous Mother*. O what Comfort! What a torrent of Joy over-flow'd the *bleſſed Virgin's* Heart, at that Glorious Appariti-on of her Immortal *Son*, and dear *Spouſe*. As grief abounded before, ſo did then Conſolation. Die with *Chriſt* by Mortification, that you may riſe with him to a new Life. Renounce preſent Pleaſures, that you may rejoyce for ever. Break through all Difficulties, to open the way out of your loathſom Tomb of Vice, where you have lain ſo long, and ſo ſordedly. Ponder alſo, that according to the Opinion of many ſound Doctors, S. *Joſeph* is the moſt *eminent Saint in Heaven* (*a*) next to the

(*a*) *Suarez* p. 3. Tom. 2. *Gerſon Serm. De Nativ. Conſ.* 4. *Bernardin.* 4. *Part ſerm.* 12. *Carthagena* Tom 1. L. 4. Hom. 8. & 9. *Iſidor 4. Part. cap.* 2. *Segn. Serm. de S. Joſeph & Alii.*

·*bleſſed Virgin*, and how on the
:enſion *Day*, our *Lord* carry'd up in
ımp his Foſter *Father*, both Body
l Soul, and placed him on a glo-
ıs Throne, next to that prepar'd
the *Mother of God*. What joy
he then experience for paſt Suf-
ngs? What Glory, for Con-
ıpt? What a reſplendent Crown
Purity of Life? O my ſluggiſh
l! take Pains like St. *Joſeph* in
'ing *Chriſt*, that you may be re-
·ded with him; call frequently to
ıd, thoſe divine Words of our
eemer, what *doth it profit a Man, if*
·ains the whole World, and ſuſtains
damage of his Soul (St. Matth. 16.)
Enjoyment is ſhort, and the Pu-
ıment Eternal. On the contra-
faithful Servants of the *Omni-*
nt, have tranſient Tryals, ſhort
ictions, whether Exterior or In-
or, but they gain a never ending
happy Kingdom. Say often to
r ſelf, what can ſeperate me
from

from the Love of my *God*? Not all the Menaces of cruel Man, nor all the malice of Hell. I will Love my Omnipotent *Creator*, I will Love my moſt merciful *Redeemer*, I will Love my gracious *Sanctifier*, purely for their own Sakes, I will Love them Eternally.

The Colloquy.

O Moſt glorious *Patriarch*, my dear Patron! *Bleſſed are the Eyes that ſee, what you now ſee.* I confide with holy *Job*, through the Infinite Merits of *Chriſt*, and by your powerful Incerceſſion, that *in my fleſh, I ſhall ſee God my Saviour.* Stretch out, for your unworthy Client, thoſe happy Hands, which carry'd ſo often, and provided for, the *Son of God.* Petition, that I may live, as I wiſh to die, always in divine Favour. I moſt humbly beg, that you'll prevail with your Imma-

culate

culate Spouſe, to joyn in Prayer with you, that I her unworthy Suppliant, may be a ſav'd Soul, and make up the Number of the elect. With profound Humility, I invite you both, to be preſent with me at the dreadful hour of my Death, when my laſt grateful Words ſhall be, with my parting Breath to invoke the ſacred Names of *Jeſus*, *Mary*, *Joſeph*; and having ſatisfy'd divine Juſtice for manifold Tranſgreſſions in the ſcorching Flames of Purgatory the very Moment that I ſhall be admitted to the Beatifical Viſion, I will protrate my ſelf before the Throne of Mercy, and I will ſay; O my *God!* Your Charity was Infinite, and your Goodneſs Incomprehenſible, to bring into this celeſtial Manſion, a vile Worm of the Earth. I deſerv'd to have been now raging with reprobate Souls in unquenchable Fire, and not to be an Eye-witneſs of ſo great

Glory

Glory, *but your Mercy is above your Works*; moſt *ſacred Trini* my preſent Happineſs is moſt d unto me, becauſe this tranſport Felicity was perfected by your bo tiful Grace and Favour, more t by my poore Merits co-operati to take Poſſeſſion of Heaven. I then addreſs the Mother of *God*, *you* her glorious *Spouſe*, as alſo nine Quires of Angels, and all Ble Souls, to joyn with me in Acts Thankſgiving, to *God* the *Fat God* the *Son*, and *God* the *Holy Gh* for ever and ever. *Amen.*

FINIS.